

WORLD CALL



DECEMBER 1936

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World Call

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No. 11

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Circulation Corner

Next Honor Roll

Churches and organizations are reminded that the next WORLD CALL Honor Roll will be based on the figures of December 31. With many alert churches this next month will be a time of quickened interest in securing subscriptions. Many churches will be trying to bring their lists up to the twenty mark. Others will seek to improve their standing. A goodly number of our most aggressive churches are trying to reach the 100 mark. Remember, December 31 tells the tale.

Are They Still Calling?

We quote the following from the Kansas City convention address of Hampton Adams of Frankfort, Kentucky, on the theme, "Are They Still Calling?":

"The first page editorial of the initial issue of WORLD CALL, January, 1919, stated in the opening paragraph:

"This magazine is meant to be a challenge through which the call of the world's supreme needs and the challenge of Christ's supreme leadership may reach the people of God."

"After all the changes that the world has suffered since 1919, including the changes that had already taken place of which we were then unaware, that declaration of purpose still stands. Its statements achieved the timelessness of the gospel itself. A hundred years from now, when many unpredictable changes will have taken place, WORLD CALL can still make its appeal as a 'channel through which the call of the world's supreme needs and the challenge of Christ's supreme leadership may reach the people of God.'"

In sending subscriptions to WORLD CALL, Mrs. W. Ben Wilkin-son of Kenbridge, Virginia, says, "I have missed but two issues since WORLD CALL has been in print, and I do not want to miss a copy."

An Idea for Other Husbands and Wives

Mrs. Elliott and I have not had a good quarrel for some little time, until last week when WORLD CALL arrived, and there was a dispute as to which one should read it first. Which one won is of no consequence, but I have concluded that there is only one way to prevent a repetition of the unfortunate circumstance and that is to arrange for a copy of the magazine to come to me "personal and private" at my place of business.

Enclosed is the price of a subscription and will you please put me down for one year and send the same to me at this address. Thank you.

E. E. ELLIOTT.

312 Bryant Building,
Kansas City, Mo.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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Our Cover

"The keynote of our Lord's character," according to Joseph Lewis French, in *Christ in Art*, "humility, is epitomized in the circumstances of his birth. Save the visit of the Wise-men, the whole scene is in every detail of the lowliest character."

Franz von Defregger's "Adoration of the Shepherds," although not so well known in America, portrays a very simple, lovely and strikingly original conception of the Nativity. The atmosphere of this painting is German and modern, and in the language of Albert Edward Bailey, "We could not ask for a more forceful illustration of the principle that an artist sees his theme through the lens of his world outlook."

"This picture reveals elements of human character and human happiness, love, faith, hope, devotion and sacrifice. As we behold this masterpiece let us imagine ourselves in the place of the shepherds, in the presence of one of God's mysterious and glorious Providences." By way of contrast we glimpse a realism in the strongly human simplicity of Defregger; whereas, the art of the centuries past breathed conceptions that were mostly theological.

—ABBOTT BOOK.

Campbell Homestead

The International Convention authorized the appointment of a committee to raise not to exceed \$30,000 to rehabilitate the old Campbell Homestead at Bethany, West Virginia. This is a valuable piece of property which belongs to the brotherhood, but which is in a bad state of repair. It is the intention to put it in first-class condition and to use the rest of the fund as an endowment, the interest of which should keep the property in good condition.

Dr. L. N. D. Wells, president of the convention, has appointed the following committee to carry out the purposes of the convention: Oreon E. Scott, St. Louis, Missouri; George Walker Buckner, Indianapolis, Indiana; Arthur Chapman, Los Angeles, California; Wilbur Cramblett, Bethany, West Virginia; Edwin Errett, Cincinnati, Ohio; Fred Helfer, Hiram, Ohio; Miss Ida May Irvin, Big Run, Pennsylvania; Will Irwin, Columbus, Indiana; Bert A. Johnson, Indianapolis, Indiana; John Rogers, Tulsa, Oklahoma; Joseph A. Serena, Norman, Oklahoma; Willard E. Shelton, St. Louis, Missouri; and P. H. Welshimer, Canton, Ohio. Oreon E. Scott is chairman of the committee and is responsible for its organization.

Corrections

WORLD CALL regrets very much that it failed to give credit for the pictures used in last month's article on "Child Labor

in a Prairie State." These pictures, which were actual photographs of child laborers in western Nebraska, were used by the courtesy of the National Child Labor Committee.

Our attention has been called to the fact that there was an omission in the report of the Committee on Structure and Function of the International Convention as presented in the November issue of WORLD CALL. The omission was that of the name of the chairman, H. B. McCormick, pastor at Lakewood, Ohio.

Another error was that of listing Galt Braxton as a member of the Board of Review living at Wilson, N. C. Mr. Braxton asserts with a pride the Wilson people will not understand that Kinston is his home.

World Day of Prayer

The 1937 observance of the World Day of Prayer comes on Feb. 12. Groups may order supplies from the United Christian Missionary Society.

Testimonial Address

to

WILLIAM ROBINSON WARREN

by

PENSION FUND of DISCIPLES of CHRIST

Indianapolis, Indiana

To you, our friend and co-worker, William Robinson Warren, we present this testimonial address. Your forty-seven years of service given to the brotherhood in enlarging its vision, in sharpening its conscience, and in kindling its devotion to its great purpose, impel us to pay you this tribute.

A TEACHER of note in Pinewood Academy and in Bethany College.

A PREACHER whose passion for men reached to the last man in your five congregations, and to the lowest man in those communities.

A CENTENNIAL SECRETARY who challenged a great people to live up to their historic and scriptural ideals and who enlisted fifty thousand Disciples in their greatest celebration in one hundred years.

AN EDITOR of constructive leadership of *The Christian Evangelist*, of the *Survey of Service*, and one of the Founders and First Editor of *World Call*, building it in ten years into the leading missionary magazine of the day.

AN AUTHOR, first of the Centennial Report, later of that brilliantly written volume, *The Life of Archibald McLean*, considered one of the foremost biographies of two generations.

SECRETARY and PRESIDENT of the Board of Ministerial Relief for sixteen years, and Vice-President for eight years of its successor the Pension Fund.

A LIFE LONG FRIEND of aged ministers, an indefatigable worker in their behalf. In clarity of insight you saw earlier than any other man a new vision, and what the fulfillment of that dream had to be—a contributory pension plan.

Your unceasing toil, your singleness of purpose, your indomitable advocacy of the cause of the ministry in its office, and in its leadership; your deep sincerity, your humility, your complete unselfishness, all these cause us to honor you today.

Therefore, the Officers and Trustees of the Pension Fund, and a great host of friends at this Ministers' Breakfast, in connection with the International Convention of Disciples of Christ, at Kansas City, Missouri, present to you this address.

With it we present our sincerest appreciation, our love, and our prayers. Done in the name of the Pension Fund, October 15, 1936.

J. E. Smith
Secretary

Samuel Ashby
President

J. E. Cory
Director

—Christian-Evangelist

Presented by the Pension Fund at the Kansas City Convention

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Social Security and the Church

FEW serious Christians will question the assertion of Dr. Crain in his "Social Trends" discussion on page 27 that we must not permit social security to become a partisan issue. Quite apart from certain obvious defects, the Social Security Act points out the direction in which it is evident that the American people propose to go. We do not think that they can or should be deterred from progress on that great social highway. It is our conviction, however, that many people are expecting too much from the Social Security Act and are anticipating that it will solve problems not within its present or its contemplated scope.

The Church's Distinctive Service

FOR one thing, it is well to remember that the provisions of the Act are applied by degrees and that it will not be in full force for some years to come. Another important consideration is the fact that there are many services which, in the very nature of things, government cannot well render. Among these are the provision of the kind of love and care which are the peculiar gift of the Christian Benevolent Home. A reading of that revealing article of Dwight Stevenson's on page 8 reveals a kind of service to children which can best be given by the church. Dougald McColl's account of our Homes for the Aged indicates another field in which the church is giving really distinctive service. The church must work valiantly for a society in which life is made more secure, but that does not imply the abandoning of the field of "pure religion and undefiled."

Harry Otis Pritchard

IT IS hard to think of the Disciples of Christ without the leadership of H. O. Pritchard, their pre-eminent leader of two decades in the field of higher education. It is especially difficult for WORLD CALL to contemplate the beginning of a new year without Dr. Pritchard as a contributing editor and the representative of the College Association on the publication committee. No one associated with this journal has taken greater pride in its progress or given himself to it more intelligently than H. O. Pritchard. A perusal of the various issues of WORLD CALL in the current year will reveal the degree to which even in months of weakness and suffering he sought with his effective pen to make

added contribution to the thinking of his people. We question if he ever wrote a stronger article than that in our March issue on "Militant Pacifists."

Paradoxes in American Education

OUR January issue, the College Number, was to have presented the first of a series of articles by Dr. Pritchard on "Some Paradoxes in American Education." The series was never written but the very titles of the six theses reveal something of the keenness of H. O. Pritchard's great intellect and the breadth of his outlook. They are as follows:

1. Reverence for Education in the Abstract and Contempt for It in the Concrete.
2. The Rise of Education and the Decline of Culture.
3. Universal Education and Widespread Ignorance.
4. The Spread of Education and the Increase of Crime.
5. The Application of Science and the Growth of Unemployment.
6. Academic Freedom and Loyalty Oaths.

The man who, on a bed of pain, proposed such a series of articles was one to whom there rightly came many honors but none that ever turned his head. To the end his was the charm of a soul of unaffected simplicity.

A Pathetic Incident

A REALLY pathetic incident occurred in a Disciple district convention recently. In the course of a forum discussion of the problems and resources of the local church, the leader asked for opinions as to what is the most loyal group in the church. Someone said it is the women of the missionary society and many agreed. Others said it is the young people or the tithers. To both proposals there was given considerable approval. Then it was suggested, rather timidly, that the church's most loyal group is the "official board." The response was one of rather general laughter. No one seemed to take the proposal seriously. It was, we repeat, a pathetic incident—the more so since it was probably typical of the regard in which the really interested leaders of the church hold the group known as the "official board."

In a lobby discussion at the Kansas City convention the pastor of an Ohio church was being questioned about a year of experience without a Sunday evening

service. When interrogated as to the attitude of members of the board, he replied facetiously, but with so much point that the remark carried with it a sting, "They haven't found it out yet."

It is by no means suggested that there are not loyal souls among the elders and deacons of our churches. There are. We do maintain, however, that no one familiar with the character of our congregations would take seriously the suggestion that the average church board meeting is the most likely place to find the really devoted leaders of the church. This ought not to be, but it is.

For so deplorable a situation our elders and deacons are themselves responsible. Too many of them conceive of their position as one of honor rather than of service. Instead of magnifying the office they let the office magnify their own sense of importance. Uninformed as to the world program of the Christian religion and too frequently unconcerned as to really vital services the church may render its own community, they give themselves ponderously to official action with regard to the trivial and routine. Gradually the church develops other means for carrying on an aggressive program and looks with amused tolerance upon a group whose weightiest problem is the discussion of last year's coal bill.

A Great American

MICHIGAN and the nation lost a truly great citizen in the death of Senator James Couzens on October 22. One of the richest men in the Senate, Couzens' sympathies were invariably with the economically disinherited. In the very beginning of the automobile industry he became associated with Henry Ford in Detroit. There he became a man of wealth and there he got his social vision. His own story of his awakening is a significant one:

There was a time when I was not so keen about the rights and interests of the workingman. I recall a winter day in 1914 when, with a stroke of the pen, I ordered the discharge of several thousand workers of the Ford Motor Company, of which I was then general manager.

I stood in the office window and saw the men milling about, outside the gates. It was bitterly cold and I saw the hose turned on them.

I got converted right there. After forty-eight hours of discussion, Henry Ford agreed to a raise of wages from \$2.30 a day to \$5, in the hope that such men as we could retain might save something out of the increased wages for any lay-off in the future. And for that I want to pay my warmest compliments to Ford.

Later on in the depression years Couzens startled the Michigan Association of Manufacturers by declaring at their annual meeting that the principle by which industry in good times acquires reserves from which it pays dividends to stockholders in bad times, should be extended to include payment of wages to idle labor from like reserves.

Men listened to such statements from Couzens because they believed in his sincerity of purpose. To dispose of this multimillionaire as a "Red" was not so simple as in other cases. Generous as he was with his millions (and he was one of his state's and nation's most generous citizens), history will probably accord him chief honor as a man who gave not just of his means, but of his heart and mind and effort as well. Any way you view his career, James Couzens was a truly great American.

"The Untouchables' Quest"

THE more earnestly we of the West look upon the East the more conscious we are of our limitations of understanding. Perhaps nothing illustrates this more clearly than our failure to sense the significance of the recent reports of mass movements among India's sixty million untouchables. Welcome light is shed upon this question by Godfrey Phillips' recently published *The Untouchables' Quest*.^{*} The author asserts that the reason for the mass movements' interest in the religion of Jesus is that it has worked so well for members of the depressed classes. Thus, impressive collective movements toward it are definitely in the making. The reader is assured that the mass movement involves not so much a sudden change of allegiance of these discontented thousands, as a widespread tendency on the part of communities to turn for instruction to those they believe have something vital to contribute.

The Kingdom's Creative Social Power

SUCH movements, while wholly foreign to Western experience, are most natural to India where religion is frequently dealt with in a wholesale fashion and where the sense of belonging to one's caste and people is so strong. To refuse requests of such inquiring communities for teachers would be cruel and un-Christian. To give adequate answer to such inquiries is one of the greatest opportunities of modern missions. We reiterate the opinion expressed in these columns in a recent issue that it is easy to overestimate the importance of the recent commendation of Sikhism rather than Christianity by the depressed classes' committee headed by the much publicised and politically astute Dr. Ambedkar. Yet the quest of the untouchable is real and presents a genuine challenge to the Christian church. With prophetic insight Mr. Phillips in the latter pages of his little volume asserts that "a demonstration of the creative social power of the Kingdom of God among a few million untouchables would win not only young India but the youth of the world, showing quite plainly the way to a happier future for humanity."

^{*}This study may be secured for forty cents from the United Christian Missionary Society.

Tragic Drama in the East

By M. Searle Bates*

TODAY we face the greatest crisis of modern times for China, and perhaps for Japan as well. In the past forty years Japan has conquered Formosa, Korea, Manchuria, and has thrust her influence into portions of the China that remains. The economic development of Japan has joined with national pride and military confidence to support a program of continued extension upon the continent of Asia. After prudential hesitations, the Japanese government has now boldly plunged into large-scale imperialism, revealed this very week (October 3) in startling outline.

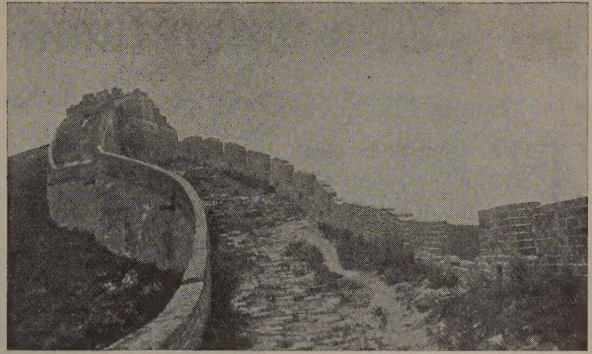
Official statements from both sides are reserved while the door of negotiation is not bolted, but it is authoritatively known that the Japanese requirements from China are so crushing as to draw forth an inevitable "No!" from the distressed China. The requirements include the recognition of the conquest of Manchuria; control over the five provinces of North China (Hopei, Chahar, Suiyuan, Shantung, Shansi), comprising many centers of Chinese economic and cultural life; an unlimited agreement to follow Japanese wishes in economic matters, including tariffs; a pledge of joint action against communists, which no doubt might be turned into a means of action against Russia; prevention of any expression of despair or resentment at the losses suffered by China, along with permission for Japanese authorities to supervise schools and textbooks; and the right to station troops at various important ports in Central and South China.

These demands are a formidable program of subjection. They would destroy China as we know it, and remake it in a vast Japanese empire. The immensity of scale in these operations can hardly be realized. The five provinces alone contain more than eighty million people, equivalent to the population of France and Italy combined. Obviously this program could readily be extended at will.

For China, submission to the Japanese requirements means the end of opportunity for independent development. There would hereafter be no Chinese industrial progress, no Chinese banking or currency managed for Chinese interests, no free Chinese education. Judging by the experience of Formosa, Korea, Manchuria, and the parts of North China already under Japanese supervision, business and communications would be managed narrowly for Japanese advantage. The entire Chinese people would become, as their brothers and neighbors have become, hewers of wood and drawers of water for imperialistic rulers, denied the chance to develop themselves.

Since the loss of Manchuria in 1931, the Chinese government and people have followed a policy of great restraint and continued yielding in the face of persistent Japanese pressure and incursions. This policy has seemed simply to engender further pressure and further incursions. International pacts and the League of Nations provided no effective protection. Such experience, combined with the cumulative gain in national spirit, internal cooperation and organization of the country, has now brought a determination to maintain at any cost a basis of independent life. The wiser heads realize that if the full force of Japan is employed against them, the result for China may be terrible disaster. Nevertheless, they feel that it is spiritually impossible to sit with folded hands while the opportunities of national development are taken from them by others. Moreover, they believe that it is quite possible for widespread resistance to cause such trouble and expense for Japan as to bring at some time a halt in the forward course. Some feel that she will not involve half or more of her army in China, in view of her relations with Russia.

Is there any hope of escape from this situation without the widespread suffering of war, if indeed war could bring real



China's Great Wall no longer affords protection

remedy? The door has not yet been closed to discussion of the Japanese requirements, provided Japan is willing to consider them in the true spirit of negotiation—that is, of willingness to adjust her own desires in reciprocal relation to the needs of her neighbor. The responsibility for plunging the Chinese nation into a desperate struggle is not taken lightly, but has been avoided and postponed by leaders here until the public is highly suspicious of their caution. But if the Japanese government maintains the position so strongly assumed by its highest representatives, war results. There is the possibility, however, that the firm defensive attitude taken by China will cause Japan to limit her program in action to a series of steps. Whether the first of such steps would lead immediately to a general war, cannot be discerned in advance.

What does this situation mean for other nations? Obviously, here is another mighty blow at peaceful relations and normal security. Once more the force of a nation is being employed without regard to law or right. It will be that much more difficult for other countries to maintain steady relations with Japan, as with other military powers that observe the Japanese procedure. Specifically, we do not expect any other nation to take action, or to become involved in the Sino-Japanese conflict, at least for the present. Russia is the only powerful neighbor of these two countries. She has followed a reserved and defensive policy toward Japan in recent years; and her relations with China are not cordial or mutually profitable at this time. It is conceivable that very bold action by Japan might bring Russia in against her. But Russia fears above all else a simultaneous struggle with Japan and Germany. Thus, Far Eastern affairs interact with the relations of Germany and Russia in Europe. Great Britain is increasingly anxious over the Japanese expansion, and recently tends toward a firmer attitude. Nevertheless, the British seemingly desire to avoid serious conflict at any cost, not only on general principles, but also because of their great anxieties in Europe and the Near East. It is needless to remind ourselves that the Japanese enterprise avowedly aims to exclude significant Western interest in China.

And Japan? Does the dubious balance sheet of Manchuria support a wilder gamble with higher stakes? Will the costly effort to partition and subdue China really succeed? Can it by any sane man's vision lead to the cooperation and the pacification of Eastern Asia which Japan advertises as her goal? The distrust and hostility now strong in Russia will be multiplied anew in Britain and in America. No nation is able profitably to antagonize the world. And what will be the effects on Japan's burdened finances, her well-nigh militarized public life, her despairing peasants and laborers?

Though we do not see a real possibility of compromise between the armed will to dominate and the armed will to live independently, we can hardly bring ourselves to picture the miseries of extended warfare in this land crying for schools and doctors and agricultural improvement. If the guns begin to roar there will be violent hatreds and recurring slaughter, revenge and counter-revenge. Surely there must yet be sufficient reason and intelligence to moderate ambition and to seek adjustment.

*Dr. Bates is professor of history at Nanking University. Readers are referred to his article on "Old China and the New Militarism" in the July, 1936, WORLD CALL.

The Christmas City—Bethlehem

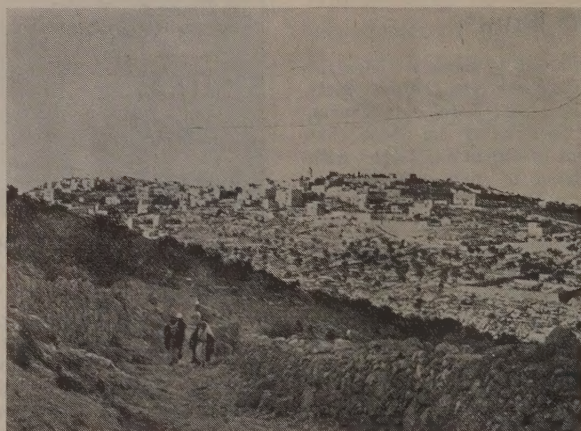
By J. Barber Robertson*

THE Christmas City, Bethlehem—half geographical location, half a state of mind. The modern village is on the site of the ancient one, five miles south and a bit west of Jerusalem. Bethlehem, the tangible, is in the land of Judea. Bethlehem, birth city of our Lord, is enshrined in millions of hearts around the world. One of the great realities of the world is to bring your heart with your sentient person and stand in the midst of Bethlehem, the tangible.

The birth narratives of Matthew and Luke, with different sources, agree that the Bethlehem of Christ's birth was in the land of Judea. The fourth Gospel calls it the town where David was. It could not have occurred therefore in the miserable little village of Bethlehem of Zebulun, about six miles northwest of Nazareth.

The physical city is on a spur of limestone rock some 2,550 feet above sea level at the highest point. This ridge is about half a mile long and ranges in an east-west direction. The sharpest slopes are on the north and east sides. Soil conservation is an ancient art, and the hillsides are terraced to prevent erosion. This provides an orderly, almost dramatic setting. As the town is usually visited from Jerusalem it is viewed first from the north. The fields of Boaz hold the stage portion of the vast amphitheater. The town occupies the topmost round of seats. It is an unromantic two-piaster (ten cent) bus ride from your Jerusalem hotel if you prefer to go modern.

The most satisfying approach is on foot. The most thrilling approach is at the full moon. Leaving the Jaffa Gate of Jerusalem one sets off a bit to the southwest, crossing the upper reaches of the Hinnom. With the Jerusalem depot on the right and the German colony beyond, and a modern Jewish suburb on the left, the journey begins. The large, new building of the government for the High Commissioner glistens in the moonlight. When about half the distance has been covered you will come to a ridge that has severed the eye view of one town from the other. Standing on a knoll above the roadway the lights and contours of both towns may be seen. Near this point and along-



—J. B. Robertson

Bethlehem from the southeast

side the roadway is the Well of the Magi, with its ancient stone curbing. A Greek monastery dedicated to Elijah is a few yards to the east.

While you are still some distance north of the village the road divides. The right-hand choice goes on south past the west side of the town and to Hebron. The left road has recently been altered in its last portion, and swings along the north side of the town then by its new section to the

east and terminates in the open plaza before the Church of the Nativity. The main street of the town runs west from the plaza along the crest of the ridge. At the fork of the road the domed Tomb of Rachel is framed in the wind-blown curve of a gnarled olive tree. It is the one shrine in Jewish custody in all this area.

The people of Bethlehem are of fine physique and pleasant faces. The happiest and most beautiful faces in Palestine are to be found in Nazareth and Bethlehem. The women are easily distinguished from other women of the southern towns by their courtly and graceful bearing, also by the color and embroidery work of their garments.

The modern village is the center of the mother-of-pearl industry. Olive wood is also handcrafted and the dark basalt rock from the Dead Sea area is just to the east. The necklaces and pendants are distinctive. The usual necklace is made of beads hand turned from pearl shells, drilled and strung on silver wire, with loops of the silver separating the beads. A round disc pendant with the star of Bethlehem pierced through is usually attached to a strand of beads. Elaborate work such as a five- or six-foot bas-relief copy of Da Vinci's "Last Supper" in mother-of-pearl may be seen in some of the larger shops.

The Church of the Nativity is surrounded, except on the front side, by a complex of buildings and courtyards. Jerome tells in one of his letters to Paulinus how the Emperor Hadrian (A.D. 117-138), a globe trotting forerunner of Richard Halliburton, in his zeal to blot out the memory of Christ caused a grove of trees sacred to Adonis to be planted over the grotto of the Nativity. He also caused a Temple to Venus to be built over the Sepulcher in Jerusalem. Two centuries

*Christian minister, Mexico, Missouri, and recognized student of the Holy Land.

later these facts were recalled in determining the location of the sacred places.

The Church is probably the oldest existing in Christendom founded for Greek Orthodox rites. It was begun about A.D. 330 at the order of King Constantine. The empress mother Helena was said to have been active on the site at the time of construction. Double lines of Corinthian columns are on each side in the nave. Half a century later Jerome is definitely to be associated with this shrine and church. He had been educated in the Latin classics and was familiar with Greek. In A.D. 374, while traveling in the East, he came to Antioch. During an illness that overtook him there the whole course of his life was changed, as the result of a vision. Renouncing his study of the classics he spent the next five years in the desert learning self-discipline and studying Hebrew. A rabbi converted to Christianity was his teacher. Later he went to Rome. While there he was commissioned by Pope Damasus to translate the Bible into a Latin text. In A.D. 385 he removed to Bethlehem, where the major portion of that work was accomplished giving the Latin Vulgate to the world. Paula, a devout and wealthy Roman widow, joined Jerome in the establishment of two convent buildings bordering the Church of the Nativity.

The Church was extensively restored in the time of Justinian. It escaped the destruction of the mad El Hakim in A.D. 1010. The Crusaders were surprised to find it untouched. In a brilliant ceremony Baldwin I was crowned king in the brilliantly lighted nave on Christmas Day, A.D. 1101. In the twelfth century it was restored, the Byzantine Emperor Michael Comnenos providing the rich mosaics, fragments of which are still to be seen surrounding the clerestory windows. In 1482 Edward IV of England provided the beamed ceiling and roof.

This restored ancient church witnesses two Christmas celebrations. The first is that of Christmas Eve of the Western calendar, December 24, and is known as the Latin Christmas. The second occurs during the afternoon and night of January 5 until the morning of January 6. This is the Greek or Eastern Christmas.

In the days of his active service, Dr. A. C. Harte, builder of the great Y. M. C. A. in Jerusalem, used to take his Protestant friends to the fields of Boaz after the dinner hour on Christmas Eve. Here were sung all the old familiar carols. If the weather did not permit

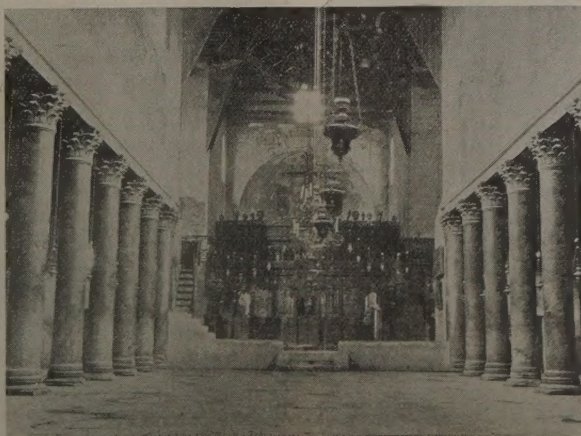
this service in the open, the courtyard of the Greeks was used since the Western Christmas meant nothing to them. Later in the evening the Americans would find seats in the Latin Chapel adjoining the ancient building on the north. The seats had been held since late afternoon by the strength and persuasion of the gloriously arrayed native Kawass of the American Consulate at Jerusalem. The service here is usually the Palestrina Mass. At midnight the "Gloria in Excelsis Deo" is sung, and the electric star high over the altar lighted. Then a tiny curtain on the altar snaps upward revealing a wax Bambino in a glass-sided cradle. In the early morning hours the Bambino is transferred in the arms of the Patriarch to the Grotto of the Nativity underneath the high crossing section of the ancient church. The underground room is forty by sixteen feet. At the east end of the room, between the two stairways from above, a silver star is set flush into the pavement. It contains the inscription "HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST." The manger is a few feet to the southwest of this star.

From a door in the western end of this room it is possible to pass due north through a narrow rock-hewn passage to a small chapel memorializing the vision which directed the flight to Egypt. And to the north of this chapel is the larger one dedicated to the Innocents who were slaughtered. From this room steps lead upward with their last flight turning again east and entering the Latin Chapel. But if you linger behind the crowd you can turn west from the Chapel of the Innocents to the Tomb of Jerome and then north to the room which is the old grotto where Jerome spent so much time.

In addition to the Latin and Greek convents mentioned there is also the one of the Armenians on the south side of the church. The Greek one is on the southeast, the Latin Chapel and the Franciscan schools are along the north wall.

Returning to Jerusalem by a late moon the Bethlehem that is a state of mind penetrates the centuries of accumulation of Bethlehem, the tangible. On the ridge which gives the last view of the town and its tiny twinkling lights one pauses to repeat:

O little town of Bethlehem,
how still we see thee lie;
Above thy deep and dreamless
sleep the silent stars go
by;
Yet in thy dark streets shineth
the Everlasting Light;
The hopes and fears of all the
years are met in thee to-
night.



—J. B. Robertson

Nave—toward the altar—of the Church of the Nativity

"Pure Religion and Undeiled"

Life in a Children's Home

By Dwight E. Stevenson*

NEARLY twenty years ago a train arriving in St. Louis about midnight one day in December bore among its usual load of passengers a widow and her three children, two boys and one girl, ages 10, 5 and 4, respectively. Amid the clamor of a strange city they were hurried by cab and trolley until friendly hands brought them to a beautiful estate on North Euclid Avenue. The front door of the Christian Orphans' Home opened to receive four new members into its already large family, the mother as matron of the "Nursery Department," the children as a part of the household.

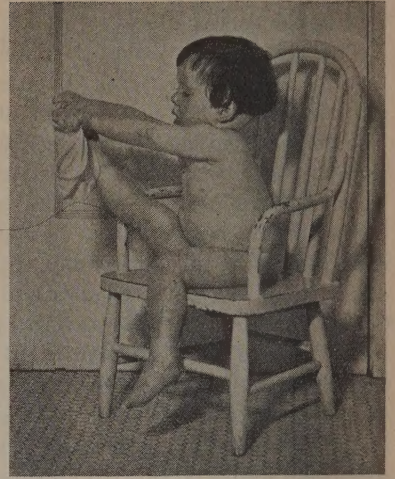
I well remember the experience of the older boy that night as he walked through silent halls to the "older boys' dormitory" and made his way down a long aisle of twenty white beds holding twenty strange, sleeping boys. I remember the noise of the city outside and the regular sound of the chorus of untroubled breathing within; but most of all I remember the racing, questioning, homesick thoughts of that boy. What kind of life was this upon which he was entering? What did they make you do in an orphans' home? Did you all wear the same kind of clothes? Were these orphans

like other children? Were the matrons harsh? Friends and playmates had been left behind. An aching void of homesickness and vague apprehension pulled at his heart. Of all the strange wanderings and varied experiences which had fallen to the lot of his childhood, this was the greatest adventure of all.

Dawn broke in upon these troubled thoughts and soon brought the welcome voice of the awakening bell. Everywhere boys sprang from their beds as if by the suddenness of magic. The hall so silent before was turned in an instant into a beehive of buzzing, friendly activity and conversation. Beds were being made, dressing was in progress, as with amazing neatness forty boys made themselves ready for the day, taking time meanwhile to make quiet, friendly advances to the two "new boys" who had stolen in upon them during the night. The first day in "the home" had begun!

As I look back upon the two years which a kindly providence gave me in that home, I look back upon a period richer in memory than any of the years of my childhood. There I experienced poignant sorrows and keen joys, made friendships, received rebuffs, learned teamwork, bore my first real responsibilities, sharpened my independence, began to know myself, and decided upon my life work, a decision which was never altered. Playroom and dining hall and dormitory and workshop call to me across the intervening years bringing a message which I find hard to put into words. I know that I think and live as I do on those occasions when I am at my best to no small degree because of the indelible influences which there wrote themselves into my scheme of life. If I were asked by the goddess of memory to give away, one by one, the years of my childhood, I think that I should surrender these last of all.

What I know about our children's homes is largely what I experienced as a member of that "Other Family" during those two years. Even that is seen, of course, through the perspective of growing experience. I look back on yesterday through the glasses of today. What the forces are which most lastingly and intimately mold our lives, we cannot fully know. Experience is so much deeper than consciousness. Con-



Learning to do by doing

*Christian minister, Bethany, West Virginia.



Playground group at Omaha Home

cerning the difficult administrative problems which are involved in the support and conduct of this vast enterprise of the church, I know almost nothing. Surely there never need be a question that in caring for the fatherless and motherless our churches are expressing religion in one of its most incontestable forms. My own brief experience on the inside makes that very clear to me. Looking back on that significant yesterday, even though it be through the glasses of today, I find the work of our Christian homes significant in at least two ways:

1. The Christian home is the church's response to the cry of need rising from the throats of children who would otherwise be cast upon the trash heap of human society, the fatherless and motherless victims of social neglect. The church renders society an incalculable service in saving those children whom it befriends from becoming social misfits. Mentally and morally competent to face life, these children would almost certainly have faced a life of poverty and social calamity. They could not have remained neutral; lacking normal advantages in life they could not have increased the store of human good. There remained for them, unfriended, nothing but a life which would contribute to the general human problem. In this respect the work of the homes is a double service: a mission of mercy to the boys and girls themselves, on the one hand, and a contribution to the whole good of society, on the other.

Some instances of this service are more dramatic than others. One has fallen within the purview of my own community during the past year. A family of ten, subsisting on a small relief check, faced the calamity of the mother's illness. Hospitalization desperately needed was after some time secured through the church and a local benevolent society. That mother was the mainstay of family life, and when three months of dreary, hopeless illness terminated in death, eight children were set adrift on a social sea churned into fury by new uncertainties and fears. Conditions became gradually worse. One boy was able to find refuge in the home of



Boy Scouts at Juliette Fowler Home

friends; another took to the road. Through high good fortune he found a neighbor's door ajar in friendly welcome. But six children, all under twelve years of age, remained in the care of a father whom unemployment had debarred from his trade for three years.

Being unable to pay rent, this little family made its way into the country where it set up "housekeeping" in the basement of a dwelling that had burned to the ground three years before, and slept in tents under the open sky. The girl, a child of twelve, did the cooking and the family washing.

What would ten years of this have done to that family? As we called in that home our church people shuddered to surmise it. One did not call often; it was not conducive to a calm night's rest or to good digestion.

We wrote our SOS. letter to Mrs. Garver of our Cleveland Christian Home. Instantly there came the prompt, friendly letter, and hard upon the letter, Mrs. Garver herself! In less than a week, six ragged, undernourished, motherless children were safe in a new haven. The church had met a social emergency. The health of the children would be cared for; they would be clothed and nourished; but, more than that, they had been saved from the ruthlessness of an impersonal society which in time would have ridden rudely over them. Now they are to have their chance at life.

2. Not only that. Life in such a large family is a thorough preparation for the relationships of life in society at large. Individuals are fitted to live with others and taught the values of mutual relationships. Any good family is a womb of socialized individuals; yet many families fail most conspicuously at this point where the children's home most eminently succeeds. The emphasis of a competitive social order has tended to produce unsocial individuals and to place a premium upon competitive qualities of mind. So far in our social, international and economic life we have been dominated by the overwhelming heredity of the fight.



Family of seven at Cleveland Home

But the occasion for the fight is past. The human race has become biologically and geographically a family. It now needs to become emotionally a family.

The cries of the fighting animal, struggling for his own self-realization and his own preservation: "There are no *rights* in the world like *mine*; there are no *people* in the world like *us*; there is no *tomorrow* in the world like *today*" are obsolete cries. To utter them in a day when the continuing history of the world depends on a consciousness of others is an anomaly and an anachronism.

The compulsion of learning and applying social strategies is upon us. The race is out of the jungle and it must forsake the laws of the jungle. The harmonious home, because of its emphasis upon sharing and cooperation, is the necessary forerunner of a harmonious society. A children's home possesses the skill of training socially minded individuals even as few normal families possess it.

The greatest single question facing civilization today is the question of individualism and collectivism. For the development of personality there must be individual freedom and individual responsibility. For harmonious social relations without which the individual would be destroyed there must be a measure of collectivism. It is becoming apparent that there must be a larger measure of collectivism in the future than we



Boys' Workshop at Denver Home

have had in the past. It is one of the paradoxes of self-realization that the individual cannot achieve himself without achieving something for society. That this is not easy is seen in the extremes of individualism and fascism which claim modern man's attention and allegiance.

This major problem, which faces modern society has never been a problem in a genuine home, nor in a Christian children's

home. In such a home the individual most truly achieves his own independence when he works willingly and cheerfully in the interest of the family. Social responsibility willingly accepted is the basis of true personality and of all individual freedom.

The work of our children's homes is far more than a work of charity. It is Christian in the best sense. Sometimes when news that children are being committed to a home is spread, I have heard people say, "What a pity!" They say this because their minds carry the wrong picture of what such a home is: a picture of pleasureless, regimented, uniformed, cowering children, under the care of cruel matrons! Such homes for orphaned children may have existed once, in medieval Europe. Anyone who knows our Christian homes today will reserve his pity for those children on our long waiting lists, who, needing care, cannot gain admittance.

Entrusted With Doing His Will

By Douglas K. McColl*

THE inescapable fact confronts us that God has strangely entrusted humanity to do his will on earth. According to the law of God, life with its substances belongs to the people who need it, whether they be children in distress or aged men and women in want. To all not able to care for themselves, God has given the divine right to call upon those of us able to render them care. So does it follow as the night the day, that if we love our God and seek to do his will we will not leave the handling of his kingdom to efforts outside his church.

The true Christian cannot evade responsibility by facing those in need and saying, "God will take care of you." Even as we sing the words, we must be about our Father's business. Yet probably nowhere

in the life of the church have we been so tempted to shift responsibility to God as in the matter of providing for those in need. We are only gradually realizing that an individual's life is interwoven with those around him; his neighbor's good is his own good. By the help he offers, therefore, to those who are in need, he is supplying indirectly to his own need and enters into closer fellowship with God. Jesus' chief complaint of the Pharisees was that they cared only for their own standing in the sight of God. The suffering of others touched Jesus as though it were his own, and they were his own. Thus, when he lent a helping hand, he was in reality strengthening himself.

When we share in Christian benevolence, we develop a beautiful virtue, a gracious tie between those

*Christian minister, Marion, Indiana.

who are able and those who are in need, a golden cord binding human efforts to the divine. When we share in Christian benevolences we develop the worthy virtue of generosity. The Lord loveth a cheerful giver. There

came a woman having an alabaster box of costly ointment; over the head of her Master, she poured its precious contents. Love does not stop to count the cost.

In the last few months I have had occasion to come into intimate contact with one of our brotherhood's Homes for the Aged. I have been impressed by the overflowing disclosure of God in its life. I have found it not merely a place to stop and bide time, but a home of brave, courageous spirits. Our guests there—twenty-five aged women—have passed the three score and ten mark and are now in the shadows of evening. No longer do they face days of bewilderment, with the future clouded, with their very existence dependent on the charity of a friend, a distant relative or the public coffers. The encircling arms of the Master hold them in loving protection. I have had my faith stirred, realizing anew that Christianity is not a cold system of ethics but a moving spirit of power for all that is good. I am not conscious of a sense of the futility of life when visiting with these aged women, all waiting patiently for the call that will bear them out to sea. Even in the oldest guest, who celebrates her hundredth birthday next year, I catch a sense of calm determination to live the remaining days allotted her to the fullest enjoyment.



Helping the blind to see at Emily E. Flinn Home, Marion, Indiana



Group at California Christian Home

There is such a thing as justifiable pride, a self-respect and esteem that is a laudable quality of character which merits respect from others. Such a pride is a virtue in an individual, and what is true of an individual is equally ap-

plicable to a collective group, such as the church. Therefore the Disciples of Christ have a right to take pride in the care they are giving aged, needy men and women through such homes for the aged as the one with which I have had contact—the Emily E. Flinn Home in Marion, Indiana.

The work of caring for our aged is definitely a part of the Lord's work, and should be cared for by our entire brotherhood rather than by a small group of individuals. This magnificent and worthy work is our responsibility. Through gifts of love the doors of these Homes are kept open to receive and comfort those in distress. At this Christmas season, we should strive to more worthily discharge this duty. In the extremity of old age, these needy aged men and women have a right to turn to Christ and his church and find the ministrations of Christian love. Practicing Christians can and must lead the way. There is a commission to fulfill; the church will not fail.

National City Church's First Minister Passes On

Dr. Earle Wilfley, moving spirit in the building of the beautiful National City Christian Church in Washington, D. C., and its first pastor, passed away on the evening of November 5, after a prolonged illness.

Dr. Wilfley began his ministry in Washington in 1910 as pastor of the Vermont Avenue Christian Church, whose congregation in 1930 was absorbed by the National City Christian Church. He followed Dr. F. D. Power and was Dr. Power's own choice as his successor. Other pastorates held by Dr. Wilfley were at Minerva, O., Edinburg, Ind., Wabash, Ind., New Castle, Pa., Crawfordsville, Ind., St. Louis, Mo. He was pastor of the historic Vermont Avenue Christian Church in Washington for twenty-one years, November 1, 1910–November 1, 1931. Since then he served as minister emeritus of the National City Church.

During the World War, Dr. Wilfley was chairman of the War Service Committee composed of representatives of the Jewish, Roman Catholic and Protestant faiths authorized by the War and Navy Departments. He was a member of the Food Administration headed by former President Hoover. He was chairman of the committee that organized the Washington Federation of Churches, and later served as its president. He was for twenty years a trustee of the United Society of Christian Endeavor.

Earle Wilfley was born Oct. 17, 1867, Kansas City, Mo. He was the son of Redman and Maria Louise (Baker) Wilfley. He was educated at Bethany College, Bethany, W. Va., and Columbia University, New York City. He held degrees B.A., M.A., LL.D. He married Bertha V. Elder of Minerva, Ohio, in 1895. They had two children, Mrs. Margaret Wilfley Henn of Geneva, Ohio, and Miss Katharine Wilfley of Washington, D. C.

The N. B. A. Enters Its Jubilee!

1887 — 1937

THE work of Christian Benevolence among Disciples of Christ was founded 50 years ago when a group of women reached across the years and took their light from the torch of a nameless man. We know him only as the Good Samaritan. Today we smile at him across the centuries, greeting him as a fellow-worker in a common task.

In commemoration of that event, the National Benevolent Association has set aside the year of 1937 to celebrate the intervening fifty years' march of mercy. The occasion is both a fitting time and an appropriate setting not only to review the past but to look to yet "greater things than these."

On the following pages are statements concerning the four major goals of the Anniversary Year which were made at the Benevolence luncheon at the recent Kansas City convention. Each is basic and interdependent, and each is a challenge within itself to a brotherhood of Christian men and women. Read them and join in the forward march of mercy as the National Benevolent Association enters its year of Jubilee!

One Hundred Churches in the Front Line

By George A. Campbell*



George A. Campbell

LOVE is the central doctrine in the teaching of Jesus. Micah sets forth mercy as one of the three cardinal virtues. John would not have love of God without love of one another. James makes religion to be love-in-action. Paul exalts love as above faith and hope and of course in Christ's picture of the last judgment, he lays down no text but that

of love. Our mind's orthodoxy may be all wrong, but our heart's orthodoxy can never be wrong.

How often the disciples of Jesus said of him, "He had compassion." The Disciples stand in need of this fundamental orthodoxy.

I am pleading for the spirit of love to prevail; but organization is needed. In our local churches no considerable money is raised without a carefully worked-out budget and without definite plans and purposeful and untiring effort. Our brotherhood gave to the National Benevolent Association last year \$140,298.97. If we have 1,600,000 members that was \$0.09 per member. Is that the measure of our love? The total number of churches giving to this organization of helpfulness was 2,774. Of these, 17 churches gave as much as \$500 or more, 288 gave as much as \$100 or more. I am told one of the objects of the Fiftieth Anniversary Year is to secure 100 churches giving as much as \$300 or more, the amount necessary to sustain a life in one of our Homes. That can easily be done if 100 pastors will, after warming their hearts with the compassion of Jesus, seek such an end.

*Minister, Union Avenue Christian Church, St. Louis, Missouri.

An Awakened Brotherhood Conscience on Benevolence

By Cleveland Kleihauer*



Cleveland Kleihauer

GLADSTONE was once asked if he could have one wish granted, what would it be? He replied, "That men's beliefs might become their convictions." A belief may occupy the mind but conviction stirs the conscience. A belief may be harmless; a conviction does something. Belief may rest in the shelter of security and seclusion.

Conviction faces exposure to danger.

The Disciples of Christ universally believe in Christian Benevolence. But what a difference in our program of service in that field if our beliefs suddenly become convictions! The tragic heresy of social indifference falls like a great indictment upon our people. If the heretics of social indifference were being burned at stake today, two-thirds of our membership would go up in smoke. We are fifth among the great Protestant bodies in numerical strength but fourteenth in support of Christian Benevolence. We of all people should be among the foremost in this field, for we claim to be a Bible people. In blazing truth the New Testament presents a social creed as definite and as binding as any set of theological doctrines ever discovered upon the pages of Holy Writ.

It is a matter of good fortune that we enter this year of Jubilee for Christian Benevolence. It will restore something of the great heart throb of religion. It will help to rescue us from smug selfishness, indifference and blind satisfaction.

*Minister, Hollywood-Beverly Christian Church, Los Angeles, California.

"Other Mothers"

By Mrs. Ray Pitts*



Mrs. Ray Pitts

FOR fifty years the hearts of the women of our churches have been deeply touched by outstretched baby arms and the feeble hands of aged friends in need. Realizing this, how natural and logical is the plan of the National Benevolent Association to enlist as a feature of its 50th Anniversary Year, "Other Mothers"!

With no thought of creating a new organization, the N. B. A. is sponsoring as one of its four Anniversary Year goals this movement which is designated as "Other Mothers." This is the voluntary enlistment of individual women in local churches in the support of Benevolence.

To enlist as an "Other Mother," only two simple requirements must be met: first, an active interest in the furtherance of the work; and second, a personal gift of \$10.00 to advance the cause of Benevolence during the year.

The women of our churches should take renewed pride in this tender ministry of helping dependent children and needy aged men and women, because it was essentially a woman's work in its beginning, and it has continued to be largely her work through the years. Our women have worked for the cause, prayed for it and wept over it. Yet, strangely, there has never been a unified undergirding of the work by women as a group. Hence it seems that the 50th Anniversary Year is a well-chosen time to strengthen the ties of the womanhood of our church to this ministry.

In the hearts of our women there has echoed, through these depression years, the increasing cries for help from needy children and aged people. We have not been unmindful of the increasing numbers who have been knocking at the doors of our Homes, seeking food and shelter. With the enlistment of one thousand "Other Mothers," many of those whose weary footsteps have led them to our Homes, will find protection and loving care, made possible by the increased support of this group. The plan brings to our women a great challenge. Upon the shoulders of the "Other Mothers" will fall the mantle of the early women leaders, whose enthusiasm and concern for the needy ministry of helping the needy will be rekindled in the hearts of their daughters of today. Yes, a challenge of the kind which our women will meet, for in their hearts there has been burned the true meaning of Jesus' words: "As ye have done it unto the least of these, my brethren, even so have ye done it unto me."

*St. Joseph, Missouri.

More Bequests and Annuities

By F. M. Rogers*



F. M. Rogers

IT IS estimated that 500,000 children are deserted throughout the world each year. In the United States an infant or small child is abandoned on the streets or turned over to an institution every 15 minutes, 96 every 24 hours, 3,000 monthly. These figures represent merely abandoned children. In addition, there are orphans, broken homes

and boarders. Aged dependent men and women to the number of a half million or more are in distress.

Through the fifty years of its existence, the National Benevolent Association has attempted to meet its share of this obligation. And yet, in this new day, this ministry calls for reorganization. Our Homes have sprung up in different parts of the country without much planning. There has been little if any thought to the types of institutions we should maintain. As a result they are practically all of the same type. We need different types of Homes. We need to expand our ministry.

I am tremendously concerned about this matter. We are face to face with the question of whether we shall reduce this ministry, stop where we are or develop it into something commensurate with our strength and in keeping with our claim of being disciples of Christ. It will cost something to do it, but it will cost us more ultimately if we don't.

While we look largely to the regular offerings of our churches and Bible schools for the "bread and butter" needs of the Homes, it is obvious that any future expansion awaits larger financial support. Since large outright gifts by individual donors are uncertain in these days of financial stress, we look more and more to annuity gifts and bequests for the promise of funds for expansion. We shall strive to secure these in rich measure during our Anniversary year. Annuity gifts leave the donor an assured income during life and the satisfaction of releasing his money for this good purpose upon his death. Likewise, legacies will conserve the accumulations of a lifetime, protecting the service, power and usefulness of the legator through the coming years. Think of the power in the half-million-dollar legacy of Robert H. Stockton!

In the evening of life, would it not be satisfying to reflect on the fact that you have definitely set aside a portion of your property for the relief of the needy of the world? If I am not willing to do so, by what pretense can I call myself a follower of Jesus?

*Secretary, National Benevolent Association, St. Louis, Missouri.

The Heart of Woman's Day

By LEILA AVERY ROTHENBURGER*

Who can say
Why today
Tomorrow will be yesterday?

TENNYSON'S question flits into mind as Woman's Day takes the center of the stage. In many of our churches we say with a smile, "It is only a tradition now, but one we do not wish to surrender." No indeed, for traditions are too slow aborning to be cast aside easily. For some the day is still the main financial channel through which missionary goals are reached; for others this is a matter of yesterdays, and education has replaced offerings as a purpose for observance of this first Sunday in December. What it may mean tomorrow we can but surmise.

A remark dropped by an earnest little Scotch woman brought a pondering anent this day. Said the Scotch lady, "What we need is a Woman's Day such as you have in America. Oh, that would be wonderful." Her thought bubbled forth from a well of yearning for missionary growth among the women of Great Britain. As president elect of the Sisterhood, her Mary mind was at work even as her Martha hands catered to the needs of fraternal visitors from over the sea.

The far pasture looks greenest always, but we wish that the Disciple womanhood in the States could evaluate what they have as do their British sisters. Is the opportunity of observing Woman's Day wonderful to us? Is it a mere tradition? Is it only an easier means to an end? Or does it hold still some of the gleam and wonder and longing love that were in the mind of Caroline Pearre who first dreamed into being our cause?

Prairie winds were sighing,
Prairie birds were flying,
In silver dawn a night was dying
When God spoke to Caroline Pearre.

He came through wide-flung spaces
Touching rapt and upturned faces
Of women on their knees.
Like the whirlwind and the fire
Catching up their hearts' desire,
His spirit was the cleansing breeze.

Surely 'twas a sunlit morning,
Bursting buds the trees adorning
When, as though a prophet warning,
The vision came to Caroline Pearre.

Seeing clearly down the years,
Bridged with longing and with tears,
The better time there is to be;
She saw the "alabaster cities gleam";
She caught the rapture and the dream
That God released by Galilee.

She saw the beaten metal bending,
Cycles of war and hatreds ending,
Lions little lambs defending,
When God spoke to Caroline Pearre.

She saw all the breeds of men
Climbing to one God again
And proud that God to share.
She lit the torch we bear today
Lighting for all the King's highway
With faith and love and prayer.



"Christ With Mary and Martha"—Siemeradzki

Prairie winds were sigh-
ing,
Prairie birds were fly-
ing,
In silver dawn a night
was dying
When God spoke to Caro-
line Pearre.

Every Sunday in the churches of Great Britain, in fact every service at any time in any place, was Man's Day. The very term we use for this observance is a proof that our yesterday is the today of the British women. Tomorrow, let us hope, will

be the World for Christ Day.

Trying to track down the beginnings of Discipledom in England I read some old church publications. On a moment I found, in *The Christian Monthly* (1918), a C. W. B. M. page from which spoke those so familiar words, "Remember our missionary year closes June 30." "Our stock of study books is exhausted. There are fifty-two in circulation." Here was a rather sad reminder of a yesterday's attempt to accomplish something akin to the American work. Would they ever have tried this round-about method if at home there had been a more direct one for the expression of woman's interest and ability?

The Sunday service is the one big thing in the life of the British Disciples. Once a month the women have a woman's meeting, an informal gathering which, as nearly as we are able to judge from reports, is a combination of missionary and church aid activities.

*Wife of pastor of Third Christian Church, Indianapolis, and contributing editor of WORLD CALL.

No church suppers, no choirs, no home service departments, no councils, no reading circles, no Bible classes claim the time of these women. One or two men, as a rule, run the local congregation. The women attend service, sing and raise missionary money. Yet they have a serenity, a solidarity and a missionary conviction that we, with our multiple and often feverish activities, may well envy. Our advice to them was never to take on some of our weighty and nonessential appendages.

The incessant ringing of telephone bells, the race to conventions, conferences, committees and confabs, the making of plans and programs enter far less into their quieter lives. Often we found them hungry for material to guide them in setting up profitable educational and spiritual meetings. Of books in the field of religion they have a plenty but little in the way of program helps. Our literature tables with maps, projects, plays, pictures, etc., would seem doubtless an Aladdin's cave of treasure.

Before the Sisterhood meeting closed we felt as if we had been initiated into a society the names of whose absent members we had been coached to know. Even our meetings whose size permits a more intimate fellowship give no such sense of nearness to our missionaries as did this gathering. They sigh for the bigness of our program; we may well covet their missionary comradeship.

The white bow of the W. C. T. U. was sufficiently in evidence to prove that the temperance cause is claiming their support. Every month for twenty years Mrs. J. W. Black of Leicester has written a temperance poster. When we drove up to the Bedford Church, that is associated with the life of John Bunyan, we found one of these on the entrance bulletin board. Miss Norrie of the Edinburgh church is deeply interested in the South American Missionary Society. Mrs. Charles Green, Senior, of Manchester has been serving, the only woman, on the General Evangelistic Committee, the steering wheel for the Churches of Christ in Great Britain. Miss Elison of Belfast is acting secretary for the Belfast group. These and many other capable women have been paving the way for a forward movement, earnest of which is found in the action of the London Conference in appointing a committee to plan the dovetailing of the Sisterhood work with that of the general body.

If there is any opposition to this step on the part of the women there were no evidences of it apparent to fraternal visitors. Since women are natural conservatives no doubt there will be some who will fear that much will be sacrificed, even as on this side the Atlantic many a woman fought first the giving up of the *Missionary Tidings*, then the "being swallowed" by union with other boards. It was a pleasure to assure the Sisterhood that while something may be lost

for a time as the period of transition is being passed, ultimately a stronger work will evolve.

A quarter of a century behind us in the evolutionary process the British women are dreaming of Woman's Day as a possibility; we are clinging to it as something too rich to be laid aside. It is a day that should epitomize the spiritual power of the church's womanhood. Only as such should we desire the British women to adopt it. This does not rule out its use for both raising funds and disseminating information. A Joash box at the altar is most fitting, an instrumentality whereby giving may be made a sacrament even as at our sacrificial luncheons.

Has the church been blessed down the years by the ministrations of saintly women who followed after Jesus? If so, observe Woman's Day as one of hallowed memories.

Has the church been guided by missionary-minded pastors who preached the good news? If so, observe Woman's Day as one of gratitude.

Has the church been strengthened by a missionary society that has taught the great commission to the youth? If so, observe Woman's Day as a promise of a greater tomorrow.

Has the church reached its goal of missionary giving? If so, observe Woman's Day as one of victory. Has it failed to maintain its standard of former years? If so, observe Woman's Day with humility and supplication for renewed grace.

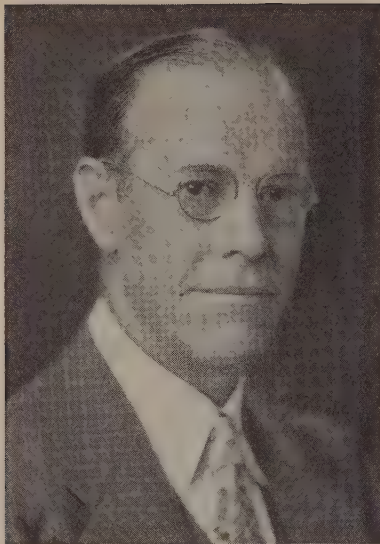
If in these ways we observe Woman's Day, "He can make of such folks as we are a mighty instrument for His ministry in the world. Our part is to sink all of self and lesser motives and to place ourselves unreservedly at His service to be used of Him as He will, and when and where." (Campbell McCartney in *The Christian Advocate* of August 3, 1934.)

What Lies Beyond?

A sun-swept July sky,
A wind-swept hill;
A road, rut deep in powder-dust,
Grape vines matted over willows,
And gaudy thistles, shoulder high;
Misty white of Queen Anne's lace,
Pale purple of wild petunias;
Beyond the hill--
A gate.

What lies beyond the gate?
Beyond the hill
Where pine trees ever murmur in the breeze,
And twining myrtle closely clings
To kiss the ground
Around the gray vaults of the dead?

—Grace Wilma Westfall



Dr. H. O. Pritchard

Harry Otis Pritchard

An Appreciation and Evaluation

By A. B. Harmon *

SELDOM does it fall to any man to hold a place so central and commanding in the mind and heart of a great people as did Harry O. Pritchard. For a quarter of a century his form has been familiar

upon our convention platforms, his voice arresting with fearless imperatives, his carriage and presence in corridors intimate and his handshake warm and friendly.

How can one account for such a personality and the spell he cast upon us? Some rise to position by favor of circumstance, and hold it for a time by a grace of neutral amiability. Then, they depart noiselessly, and forgotten as a shadow.

He Rose From the Ranks

But circumstance did not provide Harry Pritchard with a springboard. He rose from the ranks because he lifted a prophet's voice for education in the convention of 1911. From then till his going he faithfully contended that no religious body can rise to a position of power and service that is insensitive to the inseparable union of creative faith and highest intelligence.

A Traveler of Mental Highways

There was toughness of fiber in Dr. Pritchard's mind. In forensics he worked with the drives of hydraulics. Keenly analytical, he had a rare genius for separating essentials from nonessentials. He was neither prosy nor logy. For he possessed mental visibility. His goals were always clear and he moved toward them with irresistible sequences. Emerson said of one that he had great thoughts, but was not a great thinker. By this he meant he could not correlate his thinking into a system. Dr. Pritchard traveled mental highways and bridged impeding canons for lesser minds.

The Circumference of His Heart

Great as was Dr. Pritchard's intellect, the circumference of his heart was greater. He loved men. He cherished friendships as life itself. In fact he and his

friends were synonymous. The twain dwelt in one inner chamber. He confided in his friends. He thought aloud with them. With childlike naïveté he bared his heart to them. Whoever visited with him till the late hours will recall long reaches of thought in conversation. But there abides as a part of consciousness a trusting fellowship. The loneliness that steals over us today like a chill is the absence of his throbbing heart.

Young Preachers Heard His Stirring Voice

Dr. Pritchard's tabular contribution is in the field of education. He came into Disciple history at a time when university training for the ministry was suspect. It was altogether too frequently a handicap for pulpit position. Dr. Pritchard's emphasis upon graduate training as a condition of efficient leadership made it easy, nay, even necessary for our young ministers to seek university halls. There were others who collaborated with him in this task. But his was the stirring voice that urged our young preachers toward graduate foundations upon their completion of Disciple colleges. He wrought mightily to save the Disciples from mental inbreeding and intellectual sterility. Without such broadening of horizons the Disciples might have become a sectarian cyst walled off within the body of corporate Protestantism.

His Most Signal Contribution

But the most signal contribution of Dr. Pritchard in the field of education was to the colleges of the Disciples. During a six-year pastorate at Cotner College he was also a member of the faculty and coach of football and debating. For a like period he was president of Eureka College. And then for nearly two decades he was the executive secretary of the Disciples' program of higher education. He led the movement to recast our colleges in terms of quality and efficiency. He hated intellectual shoddy and academic spuriousness. Under his direction our colleges standardized and added to equipment and endowments more than in their entire previous history. He lifted high the standard, quickened our conscience, consolidated our assets, and out of it emerged a new appreciation of education. This will stand as his imperishable monument.

Dr. Pritchard was too intensely human and too many-sided to be compressed into a manuscript. To try to reveal him in paragraphs makes him wooden, stilted and unnatural. In the spell of our enrichment from the graces of his personality we will have to wait till the shadows are a little longer grown.

*Minister at Cable, Wisconsin. Dr. Harmon was formerly president of Cotner and of Transylvania Colleges.

Edinburgh to Lausanne—And Back to Edinburgh

By H. C. Armstrong*

WORLD
CALL

WHEN the World Conference on Faith and Order comes to Edinburgh for its meeting next August it will be coming home. It was there twenty-six years ago that this great movement was born. During the Edinburgh Missionary Conference of 1910 a company of delegates met daily for the early morning celebration of the Communion. It was at one of these daily services that Bishop Brent conceived the idea which later became the World Conference on Faith and Order. There were several circumstances which precipitated the idea. One was the continual recurrence of the problem of reunion in the discussions of the conference. No matter what missionary problem might be under consideration it finally came to the point beyond which further progress was impossible because of our divisions. A similar circumstance was urgency for union felt on the mission fields.

A third circumstance which more than any other helped to crystallize the idea was the fact that, so sensitive were the denominational nerves of the conference, this predominant and vital problem could not be discussed. The conference was operating under the magic spell of a slogan then dominant but long since forgotten, "Doctrine divides but service unites." Doctrine, therefore, could not be mentioned. The World Conference on Faith and Order was born to deal with the problem with which Edinburgh could not deal, and because it could not deal with it, it was stopped from dealing adequately with every other problem, namely, the problem of doctrine and division—the grand problem of reunion. That problem is still with us, and more urgent than ever before. If reunion was a predominant necessity in the simple, idyllic world of 1910 what shall we say of the necessity of it now in this tragic world which has come into being since that forgotten day?

The first phase of this movement culminated at Lausanne in 1927. There, for the first time since the Councils of Florence and Ferrari five hundred years ago, there assembled what could be called an ecumenical conference on church unity. Even there one prominent communion was present only unofficially. Lausanne marked an epoch and a milestone. It brought to light the real nature of our problems and located them. For the first time East and West, and North and South came near enough to each other to begin to understand each other. That is an important beginning, even if it is only a beginning. Edinburgh 1937 can begin not where Edinburgh 1910 left off but where Lausanne 1927 left off.

What are the aims and plans for Edinburgh 1937?

Lausanne aimed at the finding and publishing of the agreements and disagreements existing among the churches as they are at present. In that aim Lausanne succeeded well enough. All the churches had ample opportunity to be heard and to state their convictions and positions. These statements have been published to the world. This ground need not be gone over again. Edinburgh aims and hopes to go further. It hopes for the finding and publication of an affirmation of our underlying unity and of our united loyalty in the face of the challenge of the present desperate world situation. It aims at an affirmation which will bear witness to that unity and fellowship of the church which springs from our common loyalty to Christ. Beyond that it is hoped that there may come a series of communications to the churches which will record and commend such progress as shall have been made toward overcoming the obstacles which hinder unity.

The program will undertake to move along four lines. *First*, a common facing of the realities of the present world situation in which Christendom and the church are set. *Second*, the reaching of an affirmation of our united loyalty to Christ. *Third*, an endeavoring on the part of each to enter into and understand what the life and worship of others mean to them. *Fourth*, a continuation of the study of the issues on which we are divided. During the ten years since Lausanne, continued and abundant preparation has been made for Edinburgh. During that time the trend toward union has greatly increased. The way seems open for more progress than could have been possible at Lausanne.

How are the churches to be represented? What should the Disciples do? Each church is to be represented by delegates of its own choosing. These delegates when given proper credentials by their churches will have full and equal rights and privileges and standing, regardless of how small or how large or how old or how new the church body to which they belong. There are no preferences and no priorities. The Disciples are invited to send six delegates. Those chosen by the International Convention at Des Moines are as follows: George Walker Buckner, Jr., Edwin R. Errett, W. E. Garrison, Hugh Kilgour, C. C. Morrison, H. L. Willett. Alternates: F. D. Kershner, Edgar DeWitt Jones, C. F. Cheverton, J. G. Warren, H. C. Armstrong. We have two members on the Continuation Committee, Graham Frank and Edwin R. Errett. The Disciples should make it possible for our delegates to attend and give their undivided attention to the conference. Edinburgh 1937 will be a conference on Christian unity in its largest and most important aspects. The Disciples should give it their fullest cooperation.

*Minister at Anderson, Indiana, and secretary of the Association for the Promotion of Christian Unity.

The Laboratory Training School

By Florence P. Carmichael*

Why Have Them?

ONE problem which seems to stand out above all others in the field of Religious Education—and lofty and superior as Mount Rainier stands out in relation to the plains of the northwest—is that of providing a trained leadership. Plans of most every type and description have been proposed and tried out by the Department of Leadership Education during the past few years, most of which have proved practicable and useful in local churches and communities. But we are inclined to feel that as far as children's work is concerned, one of the most ideal ways thus far discovered is the way of the Laboratory Training School, even though it may cost considerably more in time, effort and money than do most of the other methods.



Groups of children in Franklin Laboratory Training School

What Are the Aims of Such Schools?

The primary aim as suggested above is that of training "leaders of leaders" in the field of Christian education. Leaders are badly needed for training schools, institutes, conventions, young people's conferences and adult conferences. A limited number of trained professional workers can never give the necessary amount of time and service required in order to reach all of those in need throughout the nation at this time. If they could, we should question the wisdom of such a plan. An indigenous leadership is imperative and such a one must be given an opportunity for the highest and best type of training.

Closely allied to this aim is that of training the workers for more useful service within the local church itself. The paramount need in most churches today is for a more efficient, competent and willing leadership in the various children's departments and classes. The Laboratory School method is one which seeks to motivate leaders properly, to make them more effective in their work, and to give them added joy and satisfaction.

The second most important aim is that of providing a Vacation Church School for the

children. The Laboratory school includes many and varied experiences through which children learn to live richly and abundantly, and through which they may achieve spiritual growth and development. No school has the right, however, to exploit children, merely for the sake of training leaders. If properly conducted, both aims can be realized at one and the

same time without the slightest conflict.

Inasmuch as any program which has to do with the Christian education of childhood is not complete without parents, and inasmuch as any leader who serves in a broader field, will of necessity make many contacts with parents, a third aim for such a school is that of helping those in attendance to know how better to enlist the interest of parents; how to secure their assistance; how to assist them in furthering their own training.

Who Directs Such Schools?

They are promoted and conducted by the department of religious education of the United Christian Missionary Society, in cooperation with the Christian Board of Publication. They are under the educational supervision of the national directors of children's work. The major responsibility lies with the various directors of religious education in the fields where such schools are located.

What Is the Standard for Each?

A standard school lasts for a period of two weeks. Three departments are provided for, namely, Beginner, Primary and Junior. Such a school makes it possible for the student-teachers to have both theory and practice. They may receive standard credit provided they do the required amount of study, observation and practice. The school has a general supervisor and a superintendent over each age group.

The unique values of such a school might be listed as follows: In such schools the student-teachers are given the opportunity to learn the art of teaching in the following way:

Through sharing daily experiences with the children.



Miss Florence P. Carmichael

*Director of Children's Work, Department of Religious Education of the United Society.

Through personal study and research.

Through observing other trained and experienced teachers as they work.

Through engaging in actual practice under adequate supervision.

Through participating in group discussion of methods studied and practiced.

Through engaging in personal conferences with faculty members and various members of the student body.

Through working and playing with the children with each other.

Where Have Such Schools Been Held?

In Downey Avenue Christian Church, Indianapolis, Indiana; University Place Christian Church, Des Moines, Iowa; First Christian Church, Marion, Illinois; First Christian Church, Houston, Texas.

The most recent one was held in the First Christian Church, Franklin, Indiana.

The Indiana school was made to serve the entire state and was under the general direction of John Harms, state director of religious education, and LeRoy Carter, pastor of the church where the school was held.

While it was meant to serve the state as a whole, a special effort was made to have it serve Johnson County, inasmuch as some of the leaders, particularly Mr. Carter himself, had long been convinced that this was the only type of training which would really meet their need; they were also convinced that local



Student-teachers in Franklin, Indiana, school

school workers needed more help than they were receiving at the present time.

The student-teachers themselves showed from the beginning that they had come to do a serious piece of work and they were busy from the moment they arrived until they left, either reading, meeting in group sessions, preparing for the next day's work, carrying out the preparations, engaging in personal conferences, or in trying to get a bit of needed rest and recreation. So eager were they to get all possible help that it was sometimes difficult to get some of them to take a much-needed rest. This fact in itself speaks louder than any personal testimony can as to the value and worth of such a form of leadership education as the Laboratory Training School offers.

Miracle

I heard the bells of Bethlehem ring out this Christmas Day!

Men scoff at miracles. "They cannot be," they say;

"Christ was not born of Mary: there could be no virgin birth.

'Tis but a lovely legend of the Godhead come to earth."

**And yet, I heard the bells of Bethlehem ring out this Christmas Day,
And the clangor of their ringing was ten thousand miles away!**

Alice Gay Judd

Columbus, Ohio



"The drum says, 'The white grandfather comes' "

IT WAS nearing the end of a tropic day. The canoe must move swiftly over the coffee-colored waters of the Congo before the African night closed in. All day the sun had been dancing upon the broad waters as the ebony paddlers bent in unailing unison to their task. Through the long hours they moved to the rhythm of their own antiphonal chants and to the monotonous *kum kum* of their leader's wooden drum as he beat it with the palms of his huge black hands. From the shore came the dank stench of the swamps, mingled with the perfume of orange blossoms and the faint sickly odor of the *papaya*.

In the native language, the only white man of the party gave the command to hurry. With liquid, musical words the coxswain repeated the American's request.

Suddenly through the forest came the voice of the big bass *lokole* drum, the telegraph of the African.

"What does the drum say, Ngömö?"

The great black man listened a moment, then replied, "The drum says, 'The white grandfather comes. Our friend, the white grandfather comes.' "

Night came swiftly, and the missionary doctor dared to remove his helmet. How kind and gentle the darkness seemed. Perhaps it would relieve the drowsy headache he had suffered all day. He wondered if perhaps. . . No, it could not be. He had so much work to do.

The friendly notes of the drum sounded through the forest as the canoe moved on, and the village rose out of the night. Each tree and hut was outlined in ghostly distinctness by the light of the tropical moon. As the canoe nosed toward the shore, the flames of the fires on the beach danced their welcome.

The prow of the canoe scraped the sand, and the occupants climbed to the shore. Out of the sticky blackness of the forest, the crowds seemed to swarm about the white *nkökö* (grandfather) and his companions, black men of Africa like themselves. Even in the glow of the fire, and away from the glare of the tropical sun, this foreign man seemed too pale.

•Publicity aide, United Society.

A Son of the Forest

By Imogene Mullins Reddell *

A Serial: Part One

On and on came the people of the village, eager to greet the white man. Well they knew that on the morrow he would open his magic bag and with soothing salves relieve their sufferings, and with strange white powders drive away their fevers. No longer did they run in fear at the sight of his white face, or have to be coaxed to take his medicines.

The young men and women joyously surrounded their visitors, and drew them nearer to the fire. As they moved their leader sang a one-line verse, and the group answered in lusty unison on the chorus:

"This day our hearts dance,
Our white grandfather has come!
Our wise men said he would come,
Our white grandfather has come!
We always knew he would come,
Our white grandfather has come!
Behold we bring our white grandfather,
Our white grandfather has come!"

For many minutes the hilarious welcome was prolonged until the white man became weary. It was strange that he had tired so easily on this itinerary. Perhaps the violent rays of the sun were causing his vexatious headaches. It was only with effort that he responded to the joyous exclamations of his African friends, "Bala bondele" "Behold the white man!"

After the group had eaten, and the simple vesper worship service had been held under the wide spreading branches of the palaver tree, Kirk Ritter made ready for bed. It was strange, but tonight he did not wish to sleep in the village. He wanted to be away from the crowd. The stench of unwashed bodies seemed to nauseate him, and he longed to be alone.

Kirk turned and looked toward the water. How peaceful the great Congo looked in the tropical moonlight. The wide sand bar reflected the lunar rays until it sparkled. Ah, he would have Ngömö set up his cot there. After a night's rest by the lapping waters, he would be refreshed and ready to attack his work with his old vigor.

How long he lay there without sleeping, Kirk did not know. The ceaseless lap, lap of the waves was peaceful to his ears, and as the night became cooler and the slight winds rustled the leaves of the palm trees, the old Wisconsin days came back to him. He and Mary were again in the university. As childhood sweethearts they had planned to be missionaries, and now that academic and professional training were over, they were ready to follow the path which led to the

heart of Africa—their Africa. Only two of their mission had gone before them, and already one lay buried on an island off the coast, a victim to the treachery of this land of lurking death.

Steve and Grace, their dearest friends, had bid them good-bye, tears in their eyes. They were tears of regret that their friends were leaving them, and tears of disappointment that they, too, could not go. But there was the little one. Soon tiny Lucy would be ready for kindergarten, and Africa is not kind to children, Lucy would probably be quite a youngster by the time Mary and Kirk returned on their first furlough.

Kirk was awakened in the early morning by a heron as it flapped its snow-white wings. How graceful the bird was when its gleaming body dipped to almost touch the water. Then up again it flew, joyous in the vigor of life.

Kirk turned on his cot. Another blanket had been thrown over him. He raised on one arm and looked about. There, directly in front of the cot, and behind the water's edge sat Ngömö, his stolid face without expression. A rifle lay across his knees.

"Ngömö, have you not slept?"

"No, white man."

"And why?"

"The leopards, white man. All night they prowled about. They would have killed you, so I frightened them away."

"After beating the drum for the paddlers all day, you did not sleep all night?"

"No, white man."

"And this blanket?"

"As the night became cold, I placed it over my white man."

For a moment Kirk did not speak. "Ngömö, you call me your white man. Do you love me?"

"I am as your slave, white man."

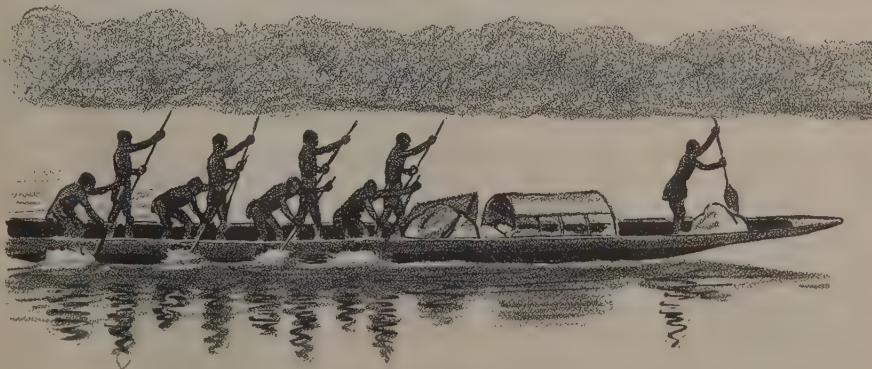
"And yet you refuse to do that which will make me the happiest. Why will you not become a Christian?"

The black man did not answer. His stolid face was without expression, and as if looking for an excuse for something to do, he got up and began to prepare breakfast. Kirk made preparations for his day's work, unpacking medicines and bandages. How well he knew that the crowds would surge about him every hour of the day.

All week the group continued up the river, visiting more and more villages of the interior. Then, one day, it turned back. No longer was the white man sitting under the canopy. He lay in the bottom of the canoe. The fever was upon him, and each man had a single

aim, to get the white man home. Again night was closing in, but there was no moon. Ugly clouds hid it from view. Huge waves lashed to fury by a coming tornado seemed to meet the angry clouds as they came nearer the foaming water, and flashes of lightening were the only gleams to light their way. Every paddler fought against the waves and the rain. Then, suddenly, the storm was over. Just as it seemed that the dugout canoe would be swept away, the rains stopped, the waves quieted, and those black men of Africa paddled on.

All night a tense group of black men watched their white teacher as he lay tossing in the bottom of the canoe. By morning the fever, as the storm on the river the night before, had left him. There he lay, as weak as a child, but conscious of their movements. They must take him to his village and to the white mamma. Again the paddlers bent to the rhythm of the canoe song. Ngömö's rich bass voice sounded out across the waves. "The Boi-Loi came with a great attack," he sang, and was answered by the paddlers, "They hewed my father in two halves!" On and on they sang of their despair and their sorrow, always in a minor strain of haunting melancholy. Very seldom had Kirk heard them sing of their joy, unless it was a song of welcome such as those he heard when he visited their villages. How stolid and impassive these people often looked, until something like last night's crisis startled them into action. Then their yesterdays leaped into being, and all their past had a resurgence. And what an ugly past it must have been with its cruelties of the rubber war, its ruthless slave raids, its atrocities of early governmental discipline. No wonder their songs were barbaric.



"On and on they sang of their despair and their sorrow"

At last the canoe reached home, and the native Christians surged on the bank. Mary was there, too, and in her arms little Kirk. What a happy little fellow he was, his face and Mary's standing out against the background of chocolate-colored ones. Kirk wished that Mary did not look so pale. In a few more days there would be other white faces, because the next river steamer was bringing another missionary couple, and a veteran missionary back after his first furlough.

(To be continued next month.)

"Shall Come Again With Joy—"

By DR. ELLIOTT I. OSGOOD*

ON SUNDAY, September 20, 1936, at Chardon, Ohio, we baptized Chang Yuen-wei, (Y. W. Chang) professor in the agricultural department of the University of Nanking, China. A year ago Professor Chang was given a year's leave to come to America for graduate work which he has been taking in the State University of Minnesota at St. Paul.

In 1904, when we were young missionaries at Chuchow, China, a small group of cultured Chinese young men came to us and asked that we open a class for them in "Western Education." All of them were fine students in the Confucian style which for 2,000 years had been the basis of Chinese education and morals. Most of them were of wealthy families. They foresaw the coming of modern education for China and knew that upon their shoulders and upon those of other young Chinese like themselves would fall the promotion of the new education—and they knew nothing about what it was like.

They thought that a study of the English language for a year or two and the side study of geography, mathematics, physiology and similar studies, would enable them to read English books for themselves and become familiar with modern educational methods. We knew they could hardly accomplish so much as that, brilliant young men though they were; but it was the opening of a much-desired door for us, so for two years we took them on. We were not satisfied, however, with merely teaching these studies in textbook style, so gradually we led the group into hours of discussion on social, industrial, political, racial and eventually spiritual questions. At that time the majority of educated Chinese had the agnostic attitude toward all religions; at any rate claiming to be agnostics.

One could not lift up a Bible and say "here is proof," for they were not at all interested in "eating the Foreign Doctrine." They were deeply interested in questions of poverty, democracy, education and the political changes which they saw coming China's way. Abroad in the land there still existed a strong hatred

of all things foreign. We were still "foreign devils" to the majority of the Chinese.

We began slowly with the not-too-certain argument that we know that back of a watch is a watchmaker. The watch did not just happen. If this is true of a watch, so there must be some maker of Law and Order wherever we find it. Back of a tree must be a tree-maker; back of all the marvelous machinery in the human body must be a Mind which conceived it and a

Creator who made it. Such a thought was new to them and they had no ready answer. From it slowly followed the possibility of such a Creator having a Personality and Power and Infinite Existence. Frequently they had lightly asked some questions about this "Jesus" whom we were claiming to worship. Now they suggested that we read and study together our "Holy Book," saying rather lightly again, "If we should come to believe in him, we will not hesitate to follow him."

Furlough time came and

the class was broken up. On our return to China these young men came to welcome us back to their city and district. One of them had died, and his older brother said to us quietly, "Perhaps if you had been here my brother would still be alive." That hit us hard for it revealed a dawning faith in the missionary and his medical work. Another one of them revealed his soul a bit more.

"Doctor, when a few years ago we lightly said that if we came to believe in your 'Jesus' we would accept him and follow him, I DID come to believe in him but the group of agnostic minds around about me were too much for me. I did not have the courage to stand alone and confess my faith in him."

This young man went back to his country home, for his family were wealthy landowners, and, from the younger boys about him, began sending to our newly opened boys' school a string of students, who later went on to the University of Nanking and have become outstanding men in the New China. His own sons he sent directly to the high school at the university.

One day the older of these sons came home and said, "Father, I want to be baptized and take my place as a Christian."



Dr. Osgood's class of Confucian scholars, taken thirty years ago. Chang, Siao-yen father of Chang Yuen-wei stands at the left. It will be noted that they are still wearing queues and Chinese dress

*Former missionary in Chuchow, China, now pastor at Chardon, Ohio.

"Well, son, do you want to do this just because a group of your fellow-students are doing it and do you think you will have a better standing with your foreign teachers; or do you wish to do it because you have come to believe in that 'Jesus'?"

The answer came back, "Father, I have come to believe in him."

"Then son, go and be baptized and I'll still back you."

Many of his boyhood companions we had baptized while they were attending our Chuchow school, but Mr. Chang had sent his boys direct to Nanking. The oldest son was baptized there. We had supposed his second son was also baptized at that time, but somewhere there had been a miscue.

John Reisner, John Griffing, George Richey and other young agricultural missionaries had gone out to the university. Quite a group of our boys from these well-to-do homes were attracted to this department. One became an expert in cotton growing, another chose forestry and another specialized in grains.

We well remember one day when John Griffing came up to Chuchow with some of these students and asked us to accompany them down to their home at Shui-ko, twelve miles east. They were putting on a cotton exhibit in their own village. We met in the local schoolhouse. Mr. Griffing had not progressed far in the Chinese language, so had one of the boys interpret for him while he spoke. He held in his hands two bolls of cotton, one a small one like they were producing and one very large which the university had "improved." "Why not plant their fields with seed from this larger one?" The student interpreting for Mr. Griffing, took the two bolls into his own hands and asked the question in Chinese "Why not?" The audience could not help but see the point when it stood out before them so clearly.

Later these boys came to see that if their fields were to produce really improved cotton they must first produce "improved" men who would intelligently plant and cultivate it. These students had become "improved men" or they could not have stood up through the long tedious process of standardizing the first of those large bolls of cotton. Numbers of them through these latter years have not only worked in their own land to become "improved men" but have had opportunity to do graduate work in America.

Last year Y. W. Chang, the second son of this one of our earliest students, after twelve years of teaching

in the University of Nanking, was given a year's leave to study in America. When leaving China, his father gave him our American address and asked his son to try to get in touch with us. This he did and during the year we have had a number of good letters from him and as good ones in Chinese from his father who still lives in the old home. We invited the son to stop off for a visit with us, should the way open for him to come East. Recently we met him in Cleveland and brought him to our home in Hiram, where we had a wonderful visit.

Saturday evening, he suddenly asked, "Doctor, I wonder whether you would be willing to baptize me tomorrow at your church?"

It was an almost stunning surprise, for we had supposed he had been "born again" years ago. He is thirty-six now. Then he told us how at Nanking in the high school the opportunity to present himself had slipped along without his realizing it. Even the Christian group there supposed he had been baptized in his youth and he had been too timid to correct the mistake.

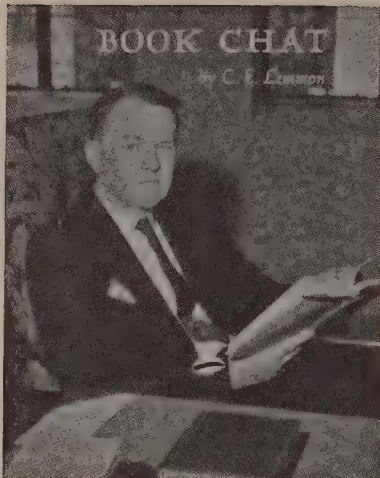
Sunday, the 20th, we had set aside for a "Rally Day" at Chardon where we preach, and a large crowd was gathered. The program was all laid out. A guest speaker was present. We talked with the program makers and arranged to have the baptism just at the close of the service following the communion. The front of the baptistry was banked with beautiful flowers for the day. Stepping out before the audience we told of the request and introduced this guest from far-off China. Then we walked down into the waters with him, "buried him with his Lord in baptism" and he arose to "walk in newness of life." It was a marvelous climax to the beautiful day. He is probably the first Chinese who ever has been in the Chardon church and certainly is the first to be baptized there. We ourselves had long laid aside the thought that we could do any more active and direct work for the spiritual uplift of our adopted land; but China had come back to us in the person of Mr.

Chang's son. That afternoon we all were with friends at dinner. They knew nothing of the event of the morning and unknowingly put the first test upon this young man as our host turned and said, "Mr. Chang, will you ask the blessing?" In a clear, low voice this son of Sinim reverently led us to find the Unseen Christ a guest with us at that meal.

Mr. Chang has gone on his way rejoicing; and we have come again with joy bringing another sheaf.



Chang Yuen-wei, modern in hairdress, clothing, education and acceptance of the Christian religion



Looking to the Future

ARE we facing the contemporary crisis in our civilization as helpless creatures of circumstance, or are we ourselves vital in shaping the new world according to Christlike patterns? Vast secular forces seem to over-

whelm the human spirit and man feeling frustrated with it all tends to accept any "deterministic" theory which will ease the tension of his soul. This accounts in part for our present-day pietistic and transcendental movements in theology. There is the economic determinism of history, the psychological determination of personality, and the racial determination of the modern state, so why struggle feebly against this avalanche to realize a Kingdom of God? Basil Mathews faces this issue in his latest book *Shaping the Future, a Study of World Perspective*. He does not blink the forces of secularism, indeed he describes them most vividly, but he does think that man can do something about his world. He points out that it is only in theory that we accept the deterministic philosophy of things, and that whenever we act it is on an altogether more hopeful premise. When man actually moves out upon his world he is controlled by his freedom and his faith. When so doing his Christianity has enabled him to perform miracles in changing "the shape of things to come." There is much incidental and illustrative material in this book of value to preachers and teachers.

IT IS my conviction that the church in general is none too happy about the state of its evangelism. This is evidenced by the many books on the subject, most of them hastily written and rather superficial in treatment. The church needs to be "pepped up" and someone writes a book on evangelism. *Are You an Evangelist?* edited by Bishop Edwin Holt Hughes certainly proves the need of a truly fundamental and persuasive book on evangelism, that gets beyond the trivial discussion of schemes and methods, plans and programs, all of which might conceivably be devised by a good life insurance salesman. It is all right to have such books but they do very little to help us in making the gospel truly persuasive for the day in which we live. The writer heard a very able evangelist, an expert in crowd

psychology, speak to 200 fine young people for more than an hour and they listened as objectively and utterly without inner feeling as though they were looking at a stage performance. It is a sober fact that the church does not become persuasive by devices and that old appeals no longer avail. It is a strange contradiction or paradox that perhaps the most persuasive book of the Christian religion of the past year or two was not written by a theologian or a preacher but by a practicing psychiatrist. I refer to Dr. Link's *The Return to Religion*.

IN CONTRAST to the superficiality of most books on evangelism are many of the works in the field of religious education. A good example is Stewart G. Cole's *Character and Christian Education*, a thoroughly scholarly, ably written, carefully prepared work on child culture, going into the background of personality, the biological, environmental and cultural experiences of the growing child, and exploring the possibility of developing religious experiences, and the proper measurements of childhood religion. The author also points out the two cultures developing toward character training: the one Christian in emphasis, in the educational program of our Protestant churches, and the other a secular idealism such as is advocated by John Dewey and Walter Lippmann. Our children of public school age are subject to both influences and the resolving of this conflict is one of the tasks of Protestantism. A new book in this same field, and one of special significance to Disciples, is the volume edited by W. C. Bower and Roy G. Ross, *The Disciples and Religious Education*. Issued in celebration of the twenty-fifth anniversary of the department of religious education, this is an important book.

STUDIES in the Life of Jesus by Irwin Ross Beiler is an undergraduate textbook dealing with the critical problems usually raised in the graduate theological seminary. Of course it is condensed and simplified but that is all to the good. One of the problems of the modern Protestant church is the fact that ministers take a long training with a detailed and scholarly approach to the literature of the Bible which even the educated laymen has been denied. The result is a hiatus between the minister and his leaders in their conception of Scriptures. There is no real reason for this conspiracy to keep the newer knowledge of the Scripture origins from the laymen. This book used in colleges or by pastors in local churches could not fail to be constructive and helpful. It is interesting, undogmatic, and well organized.

(Continued on page 40.)

Personalities

By FRA EDGARDUS



Dr. Hugh T. Morrison

DR. HUGH T. MORRISON, Springfield, Illinois, is a fine example of a professional man who devotes a large part of his time to religious activities, in which he is ably supported by his wife, Mary Coleman Morrison. The Morrisons reside at Logan Place, one of the fine old Springfield homes, which is soon to celebrate the

one hundredth anniversary of its erection. The Morrisons act as hosts to many of the notables who visit Springfield, especially Christian leaders. Thus, they entertained Dan Crawford, the famed missionary to Africa and author of *Thinking Black*. Stanley Jones, Kirby Page and many others have also partaken of the Morrison hospitality. . . .

Dr. Hugh and his wife rarely miss a state or national convention of the Disciples. The doctor makes many addresses on religious topics and serves as pulpit supply not only in his own church but in others in Springfield and vicinity. Although an ordained minister he always speaks as a "layman." It was Dr. Hugh and Mary Morrison who opened their home to the Eldred orphans, educated them, and sent the three young men out into the world equipped for noble living. . . .

It is a big man who can survive being the brother of a celebrity of international fame and the husband of Springfield's "first woman," and Dr. Hugh does just that.

No other official delegates from the British churches have so captured a National Convention of the Disciples as did Mr. and Mrs. Charles K. Green at Kansas City. Mr. Green was by far the youngest delegate the British brethren have sent us, being only twenty-eight years of age. Mr. and Mrs. Green came, saw, conquered. They missed very few sessions, if any, and they were fêted and entertained from early morning until late at night, yet showed no signs of weariness. . . .

In his public addresses, Mr. Green, who is a young merchant, spoke with such candor and courage on the social and economic ills of today as to startle many of his hearers. His familiarity with both sides of pressing issues and the freedom with which he spoke his mind were most refreshing. . . .

How Mr. and Mrs. Green did love the "Americanisms" that they picked up in our speech. They made copious notes and they took back some choice stories which I fancy will be retold to the amazement of some who hear them.

Among the choice youthful personalities forging to the front among leaders of the Disciples is Warren Grafton, son of T. W. Grafton, one of our most widely known and useful ministers. A clear thinker, eager, earnest, meticulous as to his attire, Warren speaks with power and conviction. Long after this young preacher's parents have been gathered to the fathers they will be living again in the splendid ministry of this gifted son.

A new hobby made its appearance at the Kansas City Convention. One of our preachers from the South was collecting neckties of celebrities—cravats that had been worn and were prime favorites with their owners. I add now to my list of collectors of canes, bottles,

first editions, cowbells, stamps, coins, badges and buttons, this latest item, NECKTIES! I suppose his treasures will be labeled somewhat after this fashion: Pinned to a blue silk polka dot this inscription, "Edwin Errett"; to a lively looking batwing, "Kenneth Bowen"; and to a smart dark scarf splashed with color, "Marvin Sansbury"; likewise to a sepia brown tie which matched his suit, "Raphael H. Miller." Now as for this preacher collector, who has embarked in an inter-

esting new field, I will deal with him anon.

Thoughts while strolling about Convention Hall: Hampton Adams, Frankfort, Kentucky, makes his debut as a convention speaker, and due to the illness of another speaker, doubles and does it well. . . . Howard Fagan, long identified with Los Angeles and the Pacific Coast, an effective administrator, untiring pastor, and a good preacher—seldom misses a convention. . . . Constance Burkhardt, daughter of our minister of old Antioch Church, Clay County, Missouri, had her first appearance on a convention platform, speaking on the subject, "I Choose Christ." What a charm in her manner; what enthusiasm of spirit; and Constance is only one of several brothers and sisters in that remarkable manse near Kansas City.



Mr. and Mrs. Charles K. Green



Dr. M. Howard Fagan

An Adventure In Friendship

By James H. Barfield*



Eldred Young

HERE is an adventure in friendship, as interesting as it is beautiful, and worthy of emulation by thousands of Christians everywhere.

About three years ago Eldred Young, of Beaver Dam, Kentucky, became teacher of a class of teenage boys in the Beaver Dam Christian Sunday school. Understanding

ing boys and desiring to interest them, Mr. Young gave to each of his boys a subscription to *The Open Road*, a magazine for boys . . . and thereby hangs this interesting tale. *The Open Road* carried the names and addresses of boys and young men of other nations, with the purpose of establishing international correspondence, and thus promoting world friendship.

Mr. Young urged his boys to select a foreign friend and begin correspondence, and as an example he selected the name of a Japanese and wrote to him. The Japanese youth, however, had just reached military age and was entering government service, so he gave the letter to his cousin, Tatsuo Saito, an art student in the Imperial Academy of Fine Arts, at Tokyo, who assumed the rôle of correspondent. This correspondence has resulted not only in a beautiful friendship, but also in Tatsuo's becoming a Christian.

I will let Tatsuo himself tell you the story through excerpts from his interesting letters to his American friend. He explains: "I think we can't suppose your life without the Christian religion, so, not knowing anything about Christ or the Bible I go to mission school near studio in Tokyo, and heard the interesting and blessed story in Church and very much charmed of it. In result I became a good Christian and now I am going to study Holy Bible from 'In the beginning God created the heavens and the earth' in Genesis 1 to the end. I attend to Bible Class on Sunday evenings

taught by an American missionary."

In another letter he writes: "My parents believe Buddhism and obtain easiness under this faith, but their child, Tatsuo, is Christian and is strange phenomenon, but my father and mother never try to kill my belief, for my great joy. I am becoming more and more interested in this religion and in the year ahead I hope to be a very strong Christian soldier, but with art for my arms, and advance in the Christian spirit."

The ethical quality of the Christian religion seems to be the chief charm of the new religion for Tatsuo, for he says: "I delight that your religion have actuality and is sort of code. I delight that a man who has this faith is more self-conscious [awake] to understand good and evil." One other quotation will suffice to show the influence of friendship in this conversion: "Since I have corresponded with you some mysterious opportunity gave me attraction for Jesus Christ's bountiful love."

Another interesting insight into the life of Tatsuo is revealed in his report of his visit to his cousin, Goki, in the military barracks: "I saw how they are working, but since I am art boy, and rather man to be useful in peaceful generation, I am very sorry to see these things."

Tatsuo takes his art seriously. He says: "Owing to the kindness of my father and mother I can have study time in my chosen profession. It is too hard for a poor dirt farmer family to send his son to Tokyo to study art, so I shall try my best to be able to succeed in this great work. Time will come to introduce my paintings to your country, I am

sure." Again he expresses his desire and purpose to come to America—Boston or Washington, D. C.—to study American art. But most interesting of all, he says: "Art seems to me very religious," and expresses in several letters his desire to use his art as a means of advancing his new-found religion.

Tatsuo's passion for friendship may seem a bit exotic from our Western point of view, but no one reading his interesting letters can doubt its sincerity or power. "Our friendship," he declares, "has continued perfectly for two years, and I hope your love for me will be there in 1936 also. As for me, you are my eternal friend." In anticipating an eventual meeting of his friend, he describes it thus: "Clasp! embrace! personal conversation! Seems like a dream, now, my friend."

It is significant that in the last few letters he has exchanged for the term "friend," the Christian term "brother."

I feel sure that all readers of WORLD CALL will join me in congratulations to these friends across the sea who have now become brothers in Christ. May their tribe increase!

Faith of Our Children

By Robert Whitaker

Faith of our children, yet unborn,

The bearers of tomorrow's strife,
Whose world shall mark a happier morn

Than ever yet for human life,
Their faith, of steeper, stronger wing
Than all the ancient faiths, we sing.

Faith of our children! not for naught
The fathers groped toward clearer day,
But by the will with which they wrought,
And ours, to serve the better way,
Our children's larger faith shall find
A larger life for all mankind.

Faith of our children! visioned far
Beyond the fears our fathers knew,
They shall put trust no more in war,
As we no more the slave pursue;
Faith of our children! faith to be,
When men shall dare to be kind and free.

Faith of our children! land and tool
The common gift for common good,
Nor any man his brother's stool,
Nor any wanting place and food;
Faith of our children! faith divine!
That blends in love the mine and thine.

Faith of our children! chains and cells
But stories of the shadowed past;
Nor creeds and rituals the hells
In which men hold their brothers fast;
Faith of our children's children's seed!
The faith that shall be faith indeed.



Tatsuo Saito and his sister Satsuka in the garden of their home in Japan

*Minister, Ensley, Alabama.

Social Trends

-By James A. Crain*

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Delayed Attack on Social Security

WHEN Governor Landon gets around to the job of analyzing the causes of his defeat it is altogether likely that he will give a good deal of thought to the activities of the anonymous persons or groups responsible for injecting the Social Security issue into the campaign. Perhaps no more serious political blunder has been made in a Presidential campaign in a generation than the attack upon the Social Security Act proved to be. Two or three weeks before the election notices began to appear on factory bulletin boards and in pay envelopes stating, "Effective January, 1937, we are compelled by a Roosevelt 'New Deal' law to make a 1 per cent deduction from your wages and turn it over to the government." The statement went on to say that the deduction might finally go as high as 4 per cent (though the law provides for a maximum of 3 per cent) and to declare, "There is NO guarantee" that the money will ever be returned. The announcement failed to state that employers were also taxed, or that the deductions were for the purpose of providing old-age pensions for industrial workers. The statement ended with this advice, "Decide before November 3—election day—whether or not you wish to take these chances." Some of the posters were so devised as to give the impression that they were official notices from the Social Security Board itself.

Whether Governor Landon was aware of the sort of unscrupulous political sabotage being carried on by his overzealous supporters we do not know, though he was guilty of using an unauthorized release of the Twentieth Century Fund on the Social Security Act—a report written by a subcommittee and released by some person unknown before it had been approved by that body. What we do know is that Governor Landon can thank his American Liberty League-du Pont-Hearst-*Chicago Tribune* associates for having made him the unintended victim of one of the most despicable last-minute political tricks in American history. The simple truth is, the trick failed and proved to be a boomerang which helped President Roosevelt roll up one of the most tremendous majorities in the history of American politics.

Security Act Open to Criticism

This is not to imply that the Social Security Act is beyond criticism. Even its friends recognize its defects and a frank discussion of its faults might have helped to clarify the issues. But an attack which aimed not at clarification but at sabotage of the law itself tended only to obscure the real issues and to arouse anger and resentment.

What is the Social Security Act? It is a nonpartisan humanitarian measure drafted with the assistance of more than 100 experts in the fields of social welfare, social legislation, government finance and industrial problems, designed to provide nine different types of aid to the needy and the aged, chief among which are immediate pensions for the needy aged, and a contributory plan of old-age pensions for workers, to be provided by the joint contributions of the worker himself, his employer and the government. The wage deductions mentioned in the campaign are those which the worker must begin to pay on January 1, 1937, and are to be matched by similar contributions by employers, both beginning at 1 per cent of the wage and reaching 3 per cent by 1949. In return the worker will receive a substantial old-age pension after reaching age 65, based upon his earnings, and in event of prior death will receive the total amount deposited by him, plus 3½ per cent interest. Other titles of the Act deal with aid to the needy blind, aid to dependent children in their own homes, maternal and child-health services, child-welfare services, unemployment compensation, vocational rehabilitation and public health services. All phases of the Act, save only that of the contributory old-age pensions, are administered in conjunction with the states and require concurrent action by the state legislatures to make them effective.

*Dr. Crain is secretary of the department of social education and social action for the United Society.

Social Security a Nonpartisan Issue

The popularity of the law is indicated by the fact that it had the support of social workers who have labored long for some sort of unemployment compensation and old-age security, by the fact that it was passed by Congress by a nonpartisan vote, and that 36 states, the District of Columbia and Hawaii had voted by August 20, 1936, to participate and had the necessary machinery already in operation. Three additional states had placed plans before the Board for approval. Twenty-one states were participating in aid to the needy blind, 22 in aid for needy children, and a total of 40 out of the 51 jurisdictions of the federal government had entered into cooperation with the Social Security Act to provide for the needy aged, the blind, and dependent children. Fifteen states and the District of Columbia now have unemployment compensation laws covering some 8,000,000 workers, 45 per cent of the industrial population.

It was determined that a national rather than a federal-state system of administration was essential for the contributory old-age pension service because a satisfactory actuarial basis for 48 different states was impossible to devise and because the constant migration of workers from state to state involves administrative difficulties of insuperable magnitude. The 26,000,000 industrial workers of the United States will begin on January 1, 1937, together with their employers to make contributions to the fund from which these old-age pensions will be paid, starting in 1942. Lump sum payments of 3½ per cent of the wages earned since January 1, 1937, will begin to be paid in 1937 to those who reach the age of 65 without qualifying for benefits or who die before reaching the age of 65. The fact that the plan is built upon an actuarial basis, that both employer and employee contribute to it and that it is federally administered gives American workers a type of old-age security which cannot be matched by any other type of old-age security at a comparable cost. Criticisms of the plan which do not go deeper than questioning the ability of the government to keep the records of 26,000,000 workers or which question the advisability of investing the huge reserves which will be accumulated in government bonds do not reach the heart of the question. The Census Bureau keeps millions of records, and as for investing reserves in government bonds, the banks themselves recognize government bonds as the ultimate in financial security. When government bonds collapse, all collapses.

Benefits of Social Security Apparent

Under the social service provisions of the law the state of Indiana, for example, has been able to render assistance since April, 1936, to 32,100 old persons in the sum of \$1,531,667, to 1,068 blind persons in the sum of \$93,059, and to spend \$165,000 in the care of 16,000 dependent children, plus equal amounts provided from state funds for these purposes.

Some idea of how the contributory old-age pension plan will work is shown by supposing a young man of 35 years of age enters the system on January 1, 1937, paying 1 per cent of his wages and his employer contributing an equal amount. These contributions will reach a maximum of 3 per cent for both by 1949. If he earns \$100 per month until the age of 65 (30 years hence) he will receive a pension of \$42.50 for the remainder of his life. A man at the age of 60 entering the system on January 1, 1937, and earning a wage of \$100 per month would, upon retiring in five years, receive a pension of \$17.50 per month. The younger man, during the course of his membership in the system, would have contributed some \$900, but if he lives out his normal life expectancy he would receive \$6,000. The older man would pay in only \$72, but would receive in pension benefits \$2,500 if he lives out his normal life expectancy.

It was to save a system like this that former Governor John G. Winant, himself a Republican, resigned the chairmanship of the Social Security Board to meet the attack made upon it. It was in behalf of this security that millions of workers under the lead of organized labor supported Mr. Roosevelt.

Children's Celebration at Asakusa

By Marie J. McCoy*



Momotaro heads the procession with his open fan

"Dress you up then, make a stage,
Be a King, a Knight, a Page."

THE joint celebration of the Empress' birthday and the Girls' Doll Festival demonstrated a surprising amount of dancing and dramatic talent by our little children from the East Tokyo Institute.

Mr. Suzuka, the efficient head of the Asakusa Settlement, estimated that there were 1,000 present on this gala day. The large auditorium on the sixth floor of one of Tokyo's largest department stores, rented for the occasion, was none too large for the parents and friends of the past and present nursery children.

The program consisted of forty numbers with seventy children participating. Various attractive dances and plays were gracefully done by delighted youngsters in varicolored kimonos and costumes of attractive designs. So engrossed were these little actors in their imaginings that their elders slipped joyously into their land of "make-believe." Then it was that Robert Louis Stevenson's precious, youthful spirit came flashing through the years:

"I have just to shut my eyes
To go sailing thru' the skies—
To go sailing far away
To the pleasant land of play;
Where the little people are."

"Blessed be the hand that prepares a pleasure for the child, for there is no saying when and where it may bloom forth."

The success of the colorful scene was largely due to the clever work of five mothers in the make-up room. Verily it was like unto a Beauty Parlor. The first mother applied a white liquid for a foundation, the second put color to

cheeks and eyes, the third made streamlined eyebrows, the fourth mother gave a final touch-up, and the fifth played the rôle of hairdresser and costume marvel-worker all in one.

This Beauty Salon was reached by means of an easy stairway lined with three elevations of boxes, for, true to Japanese etiquette, all shoes and clogs had to come off and be slipped into these cubby holes. One whole side of the room shone with a long expanse of mirrors. The little children seated there looked like little dolls come to life.

From a large window back stage, where I awaited my turn on the program, could be seen the abode of the Goddess of Mercy, the age-old pagoda with cherry and plum branches painting shadows across it, temple pigeons fluttering among the stone lanterns and green tile roofs, and away in the distance the Asakusa Settlement.

The street leading to the temple was

lined with shops of every variety, and pulsing with shoppers and Pilgrims weaving their way through the crowds, some to pay respects to the Goddess of Mercy, others, very likely the young men and women, seeking the Love-Shrine, to write their matrimonial desires on slips of paper to be secretly twisted into the wire meshes of the shrine cage for the gods to see.

Immediately below the window there was a cart covered with a canopy where hamburger patties were made while you wait. The calls to lunch were made by means of a kind of bagpipe. Mostly children whose parents work all day away from home patronize these restaurants on wheels.

What a wonderful vantage spot from which to watch this teeming stream of God's children! The steady sway of motion, the low drone of voices, the mystery of the crowd, but even more fascinating was the mystery of man.

"Towered cities please us then
and the busy hum of men."

An authority on "Things Japanese" recently remarked: "In Asakusa one feels the pulse and heartbeat of Tokyo."

As a result of an investigation conducted in 1933 it was estimated that annually about 36,000,000 passengers from city buses, trams and underground railway are brought to Asakusa Park, or in other words, 100,000 persons a day visit this Goddess of Mercy temple. Pilgrims visiting the temple from four to five or six o'clock in the early morning are said to number 2,000 daily.

As early as 1919, Fred E. Hagin, one of our own missionaries, saw the need of giving service in this crowded section of the city. A story-tellers' hall not far from the licensed quarters marked the beginning of our present clinic, dispensary and nursery plant.

(Continued on page 45.)



Umbrella Dance

*Missionary in Tokyo, Japan.

“—And He Lived”

By Donald H. Baker, M.D.*

THE tropical sun has risen halfway above the forest wall. As anyone in Congo knows, that is nine o'clock. In rising, it has scattered the cold mists of the night and the early morning. Hot and bright, it now burns fiercely down on the two brick hospital buildings at Mondombe, on the surrounding gardens and on the score of little mud and thatch houses where the hundred and more sick folk and their relatives have passed the night.

But before it topped the trees at six o'clock, the drum had wakened all sleepers. Those patients or their relatives who were able to work had assembled in the gray dawn. It takes incentive to quit the warmth of the tiny wood fires in the closely shut houses at that time of day, but hunger and the vision of bread on ration-day helped lagging will power. Soon they divided for the work-time from six to eight-thirty. Several of the men made brick. Others searched for poles and vines in the forest for the building of more houses. Those unable to do such heavy work split and prepared the vines for use. The women planted and cultivated the gardens. Twice each week the products of the gardens, plus a little salt, are divided among them. The chief food is cassava, a tuberous root, but many fruit trees have been planted and numerous pineapple gardens have been set out. These various gardens have been constantly enlarged.

Meanwhile, the nurses, men and boys who have been trained at the Mission, have been having their school—the three R's, medicine, French, etc.

But it is now nine o'clock. Bopoko has taken the little bronze bell in his hand and called the sick folks to their treatments. The dispensary routine is well on its way. Those who have had previous treatments group themselves around the windows where their names will be called. Those who come for the first time line up to have their names written down. “Elanga.” “Bekanga.” “Nsongo.” “Botshili.” “Ekila.” One by one they advance and receive the little slips which indicate the treatment needed. Then they separate and pass to the drug room, the injection room, the fomentation room or the ulcer or special treatment room.

Each new case is examined by the doctor, who indicates on the patient's history sheet his illness and the treatment to be followed. Many of the patients come for treatment of their sores. Bekita here, has a horrible ulcer of his leg five inches in diameter, which he has tried in vain to heal at home during the last two years. Bokoto there, injured his leg, and two inches of dead bone are sticking out. Most of these folks have open cuts or

scars where the witch doctors have tried to let out the evil causing the sickness. Many of these cuts become infected.

Confidence is greatest in the power of the “needle” (injection of neosalvarsan) to cure. That is because of its miraculous healing of yaws or syphilis sores in a few days. Even the pains and aches which come in the later stages of yaws respond to these injections. Hence, the “needle” is asked for, no matter what the ailment. There will be a long line at the injection room.

Since most internal diseases, such as pneumonia, are caused by witchcraft, it is unusual that help is sought for them, other than from the native witch doctor. Gradually, however, our folks are learning to ask for cough medicine for their coughs, and Epsom salts and worm medicine for pains near the waistline. Limambe is busy examining with the microscope stool specimens for worm eggs.

History taking is often difficult, because of the naïve ideas of anatomy and physiology. Sometimes one gives up in despair. “What is your sickness?” “It is like this” and the waving fingers start at the crown of her head and pass rapidly over her whole body to the tips of her toes “kelele, kelele, kelele, kelele.” “Does your head ache?” “It is like this,” and again that all-inclusive hand-waving with “kelele, kelele, kelele, kelele.” “Does your stomach ache?” More of the same. One writes the diagnosis “not determined,” makes as careful an examination as is possible, and calls in another patient.

Iyambe is busy sterilizing the linens and the instruments for an operation. Today it will be an operation for a rupture, though in the course of a hundred operations per year many different kinds are undertaken. Ruptures are frequent, large and disabling. Tomorrow we shall operate a large tumor called elephantiasis. Yesterday we removed a large cyst or sac filled with water. A few months ago we removed one containing ten quarts of fluid, from a woman's abdomen.

OPERATIONS are performed with curtains wide open and with an interested crowd of spectators on the outside of the windows. Perhaps it is just as mysterious to them as the “needles” to see us cut open a living human being, who lies on the table wide-awake, without pain, and able to answer questions. But at least they can see what is done before their very own eyes as we take knife, forceps, needle and thread, and cut out the tumor masses. This is our front-page publicity, our million-dollar radio hook-up.

Loola was a pathetic figure as he came with his rupture and foul, running fistulae. He had about resigned himself to his condition when one day he passed the

surgery during an operation. He stayed to watch. When he came back later for his own operation he said, “I saw you operate a man and he lived, so I want you to operate me.”

Few women of this region, except those of the Mission, have gained confidence enough to come to us for help at time of childbirth. Usually it is a place of last resort and the opportunity when help could have been given has been lost.

Each Saturday morning the babies and small children come for a baby clinic. Here they are weighed and examined. Here they and their mothers are taught hygiene, and new foods and their preparation. This work would be done best by a white nurse, but we have none at present. The possibilities of working with the women and children have never really been investigated. Both Miss Williams and Miss Stober did excellent work with them during their few years here.

AH! Here is Mata Bondo. She has but recently come to work with us. We are happy to have a woman in our group of nurses. Less than a year ago Mata was at death's door. An abdominal hemorrhage emptied her veins and left her cold and pulseless. Her son-in-law and her sister-in-law gave blood transfusions and saved her life. Today she is learning the simple first rules of the science which made that miracle possible. Today she is learning to help others in their sickness and suffering.

Iyle has come on foot, over one hundred weary miles, to get rid of his disabling tumor. Ntula has agonized over a similar distance from another direction, to have his urinary stones removed. No other hospital or doctor is available.

These boys are in for supplies for Iyemo. Iyemo is running a rural dispensary after his three years of training in the hospital. He is bringing health to a new circle of folks back in the forest. Confidence in medicine will pave the way for an understanding of proper hygiene. Knowledge will replace ignorance. Witchcraft, fear and superstition will be ended—though O so slowly! Next week Iyambe Daniel will go to open another center of life and healing. The multiplication of these dispensaries will be limited only by the ability of the lone doctor to train helpers and to supervise them and their supplies.

Mondombe hospital is surrounded by an area as large as the state of Indiana, in all of which there is no other doctor or hospital, and no thoroughly trained nurse. The total population is greater than that of a city the size of Cleveland, Ohio. It would be impossible for all of the sick to reach the hospital, or for the one doctor to care for them should they be able to come.

*Missionary at Mondombe, Africa.

Station H C M S Broadcasting

Bob McCallum, son of Mr. and Mrs. James H. McCallum of Nanking, China, entered the Kuling American School this fall. The three Haskell children, of Wuhu, are also in attendance.

Word comes of the birth of a son, John Lloyd, to Mr. and Mrs. Elmer W. Hedges of Pueblo, Colorado. Mrs. Hedges, as Ruth McElroy, served for a time as missionary in China.

When Mrs. Edna Gish of Nanking, China, welcomes her brother, Otis Whipple, upon his arrival from the States, it will be in the nature of a family reunion. A sister, Miss Maude Whipple, has spent some time with Mrs. Gish, and Mr. Whipple's sons and a daughter are missionaries under the China Inland Mission Board.

Mr. and Mrs. C. A. Burch of Nantunghow, China, are celebrating the arrival of another grandson, Gerald Charles, born to their daughter, Barbara Burch Carson, who lives in Shanghai. Another daughter, Mrs. Elizabeth Burch O'Hanlon, is in Nanking and working mornings at the Nanking Theological Seminary and in the afternoon does private teaching. Miss Katherine Schutze, who has just completed her language study in Peiping, is carrying a teaching schedule of sixteen hours, in addition to language study. Miss Schutze and Mrs. O'Hanlon are living together this winter.

James McCallum of Nanking, China, writes of his regret that he missed several parties of tourists who came to that city with letters of introduction while he was away. In no case had he received word of their anticipated arrival. Mr. McCallum asks that advance word be sent when travelers are expecting to visit Nanking in order that some arrangements may be made for their reception.

Upon advice of the India Mission Dr. Victor Rambo is returning to this country for medical treatment and upon arrival will go at once to the Mayo Clinic at Rochester, Minnesota. Later he hopes to spend some time studying.

Miss Tessie Williams, former missionary to Africa is now doing migrant work in the San Joaquin Valley.

A recent visitor to Headquarters was Mrs. Minnie Ogden, who so recently braved the perils of mountains and streams as well as bandits in her long journey from Batang, West China, to a port from which she could sail for home. Mrs. Ogden is with her daughter, Mrs. Ruth Peterson, at Lima, Ohio.

Marion Duncan, former missionary to Batang, West China, is now living, with his family, on a small farm near Bell-

fontaine, Ohio, Route 2. He is preaching half time at Ridgeway, Ohio.

After a search of many weeks, Dr. Douglas Corpron, of Luchowfu, China, succeeded in finding a Chinese surgeon to assist with the work at the hospital in his absence on furlough. The hospital closed the year with a balance large enough to pay his salary for next year and also buy the fall supply of rice.

President John Long of Southern Christian Institute, Edwards, Mississippi, is attending Vanderbilt University, Nashville, Tennessee, taking work in comparative religions, races and nationalities, educational sociology and a seminar in statistical methods. He has placed his membership with the Vine Street Christian Church for the duration of his stay in that city.

When Miss Nancy Fry reached Nantunghow on her return from furlough and saw the crowd waiting to welcome her, she thought the hospital had been closed. The carpenter, the painter, two day orderlies, the night orderly and the gardener had come to the boat on bicycles. Then when she reached the compound the doctors, nurses and country neighbors were lined up on each side of the walk to welcome her with firecrackers.

When Mr. and Mrs. Charles K. Green, fraternal delegates from Great Britain, came to Indianapolis to visit Dr. and Mrs. Rothenburger, just prior to the Kansas City convention, an informal reception was held for them at Headquarters, with the preachers and their wives of Indianapolis and vicinity, and all state officers, as guests. Wherever the Greens spoke they captivated their audiences by their sincerity and grasp of religious and economic problems.

From Mrs. C. N. Downey, former efficient and well-beloved field secretary of the department of missionary organizations, comes word of the sudden passing away of her only brother, Edward DeLay of Superior, Wisconsin, following a stroke of apoplexy, on October 16. After spending the summer in Hendersonville, North Carolina, Mrs. Downey, who is caring for a helpless uncle, has returned with him to his home in Miami, Florida, where her address is 946 Brickell Avenue.

We regret to learn of the death of J. B. Holroyd, which occurred October 9, in Steubenville, Ohio. He was the father of Howard Holroyd who has recently returned to his field of service in Mexico.

As a part of their vacation, Mrs. W. W. Haskell of Wuhu, China, took her three children to Peiping in order that they might have a chance to visit the old capital before coming home on fur-

lough next year. In connection with the trip Mrs. Haskell took occasion to have a physical examination at Peiping Union Medical College, which resulted in her remaining in the hospital for an operation. She will recuperate at the home of Dr. and Mrs. Paul Stephenson.

Dr. G. L. Hagman of Nantunghow, started his vacation with the flu and ended it by falling and breaking a couple of ribs, which we submit is no proper way to spend a vacation.

When Margaret Lawrence reached China, she went at once to Dairen to spend some time with her mother, Mrs. Maisie Muckley and her brother, Bayard Lawrence. Later, Bayard was transferred to Texaco's Shanghai office, with a substantial promotion, and Mrs. Muckley and Margaret traveled with him via Peiping to Shanghai where they had a happy time. Bayard then drove them to Margaret's station at Wuhu, where Mrs. Muckley will make her home for the year.

On October 3rd, in Graham Chapel, Missions Building, occurred a wedding of more than usual interest, when Miss Alta Place, daughter of Mr. and Mrs. Alfred Place, former missionaries to Japan, became the wife of Clair Hilliker. The bride wore the dress and veil worn thirty-four years before by her mother on her wedding day. It was most fitting that the wedding should take place in Graham Chapel, the money for which was given by Mrs. W. H. H. Graham, grandmother of the bride, in memory of her husband. Mrs. Graham, now in the eighties, was present on this happy occasion.

John Booth, secretary of the Board of Church Extension, is receiving congratulations on all sides these days, because of two new grandchildren. To his daughter, Mabel, Mrs. O. W. Bergesen of Los Angeles, California, on October 27th, was born a daughter, Karen. On November 2nd, another daughter, Idelle, Mrs. W. G. Barnett of Indianapolis, became the mother of a daughter, Carolyn Jean. Thus do blessings not come singly. Mrs. Booth has been spending some time in California with Mabel.

Miss Ivalu Andrus, former missionary to India, is now serving as a nurse in the hospital at Hazel Green, Kentucky, operated by Dr. Blood, on the campus of Hazel Green Academy.

Miss Genevieve Brown, secretary of the missionary education department of the United Society spent some anxious days during and following the Kansas City convention, because of a serious operation undergone by her sister, Miss Alice Brown of Lincoln, Nebraska. We rejoice with Miss Brown that her sister is now out of the hospital and making good recovery.

(Continued on page 45.)

News From Our Colleges

DR. STERLING BROWN began as Director of Student Work for Disciple students at the University of Oklahoma, Norman, Oklahoma, on November 1. Dr. Brown is unusually well prepared for work with students, having definitely planned for that field in his graduate work. Dr. Brown did his undergraduate work at Texas Christian University and has just completed work for his doctor's degree at the University of Chicago. The work done by Dr. Brown will be carried on cooperatively, with the First Christian Church of Norman, and the interdenominational School of Religion.

Frank B. Ward has recently become pastor of the First Christian Church, Normal, Illinois, and also has assumed the duties of student pastor to the more than 200 Disciple students in the Illinois State Normal School. Dr. Francis W. Hibler of the psychology department of the school is the teacher of the student class.

Forty persons from student centers met together for breakfast and fellowship at the Kansas City Convention. Dr. Alexander Paul served as chairman of the group. President R. B. Montgomery told of the faculty retreat which had been held at Lynchburg College; W. R. Vivrette of planning retreats for the student group in the Christian Church of Lubbock, Texas, home of Texas Technological College; Mrs. Alice Gadd Sorrell, First Christian Church, Columbia, Missouri, spoke regarding a freshman commission experiment at the University of Missouri, and Dr. Joseph A. Serena, ad-interim pastor of the First Christian Church of Norman, Oklahoma, reported regarding the work just opening there. Miss Lura Aspinwall, national director of student work, discussed with the group some interdenominational aspects of student work.

Atlantic Christian College Wilson, North Carolina

Virgil Havens, industrial and evangelistic missionary to Africa, spent three days at Atlantic Christian College this autumn. Much interest was manifested by the students in the application of practical Christianity in Africa, as told by Mr. Havens.

A verse speaking choir has been organized under the direction of Miss Snyder, teacher of public speaking, and assistant in the English department. This is one of the first organized in this section of the country.

Home-coming October 10 was the occasion for many former students and friends of Atlantic Christian to visit the college. The chief speaker for the morning session was President Hilley who reviewed the growth of the college since 1919, the beginning of his administration. Special mention was made of the building of the gymnasium, a dining hall, a central heating plant and the in-

creased enrollment of students. Plans for the near future were outlined—such as the building of a greatly needed dormitory for girls and an auditorium.

Dr. James A. Crain visited Atlantic Christian College, November 9-11, speaking in convocation and counseling with students.

Bethany College Bethany, West Virginia

President W. H. Cramblet was one of the speakers at the International Convention held in Kansas City in October in the session which observed the centennial of higher education among the Disciples. His subject was—"The Second Century—A Challenge."

A Bethany College luncheon was held during the convention at Kansas City. Nearly one hundred alumni and friends attended the meeting over which Bert R. Johnson of Indianapolis presided. Among the speakers were Harry L. Ice, Burris Jenkins, L. N. D. Wells, president of the convention, and other prominent Midwest Bethany graduates.

At a recent educational conference called by the officers of the Pittsburgh schools where the subject of the continuity of education from high school through college and university was discussed, Dean Forrest H. Kirkpatrick presented a paper—"The Continuing Obligation and How to Meet It."

The Bible College of Missouri Columbia, Missouri

The Bible College of Missouri has an increased enrollment of students over that of last year of more than 30 per cent. The following religious bodies are represented on the faculty: Dean Carl Agee, Disciples of Christ; Dr. Isadore Keyfitz, Jewish Student Foundation; Professor Walter A. Hearn, Methodist; Professor William S. Minor, Presbyterian; Professor W. Herbert Grant, Baptist.

As an academic project for the fall semester the faculty has begun a special series of Wednesday morning faculty meetings for detailed and mutual analysis and mutual criticisms of each course offered by the school. Dr. Agee opened the series with two sessions given to the discussion of his introductory course for freshmen and sophomores on "Fundamental Moral and Religious Values." The results of these discussions have brought a deeper appreciation and understanding of the work being done.

Chapman College Los Angeles, California

Dr. Cecil F. Cheverton, president of Chapman College, and the Cardinal Quartet, for years one of the most popular of Pacific Coast radio features, in their series, "A Help For the Day," have inaugurated a new series, "College Chimes," which will be presented nightly except Tuesday and Sunday over KFAC, Los Angeles. It is the hope of Chap-

man College in presenting this new series to give both a picture of typical college life on the smaller college campus and to give to the many friends of the college programs of music of the very best. Reorganized this year, the personnel of the quartet consists of William Stewart, a graduate student in music, formerly of Wisconsin University; Lawrence West of Stockton; J. Elbert Burt of Bell; and Clinton Campbell of Santa Ana.

Culver-Stockton College Canton, Missouri

Culver-Stockton College participated in the National Preaching Mission when it was held in Canton during the early part of November. A county meeting was held in the chapel of the college with a special meeting for faculty, students and townspeople. Many ministerial students and faculty members who serve churches in the vicinity of Canton held eight-day services in their churches.

William Sener, a graduate of last year, now doing graduate work in Chicago, has just received word that his oration, which won first place in the state last year, has been accepted for publication and will be used by high school students for a declamation on Peace. There were eight hundred orations in competition and only twelve were selected.

The annual Home-coming of alumni and former students was observed on November 13-14. The activities began on Friday evening, and were concluded with special services in the churches of the community on Sunday.

Kansas Bible College Lawrence, Kansas

Miss Lura Aspinwall was guest speaker at a meeting of the Forum group on Sunday evening, October 11. Her message and information concerning the work of other student centers were very helpful.

The following members to serve for a three-year period on the board of directors was recently endorsed by the Kansas State Convention: Mrs. J. E. George, Liberal, Kansas; George Wolfe of Atchison; Harold Humbert, Independence; Dr. Claude E. Smith, Topeka, and Mrs. B. C. Ballard, Hutchinson.

George O. Foster, secretary of the board of trustees, recently observed his forty-fifth anniversary of work with the Kansas University. He began his work as a stenographer for Chancellor Snow, and later was advanced to the position of registrar, which position he has since held. He has been a most valuable member of the board of directors of Kansas Bible College for thirty-five years. It is regretted that he is forced to take a rest of some weeks.

Lynchburg College Lynchburg, Virginia

G. Curtis Jones, an alumnus of Lynchburg College and a graduate of Yale Divinity School, has recently accepted the position of Field Secretary for Lynch-

burg College. He succeeds Dr. Sidney M. Bedford who is now pastor of the Euclid Avenue Christian Church, Lynchburg.

Mr. Jones received his A.B. degree from Lynchburg College in 1933. During his student days he took an active part in athletics, debating and publication work. He was a member of the Y. M. C. A., and the Platonian Literary Society. In the fall of 1933 Mr. Jones entered Yale Divinity School and during his first two years acted as coach at Hopkins Grammar School of New Haven. The last two years at Yale he was pastor of Walnut Beech Union Chapel. Mr. Jones received his B.D. degree from the Divinity School in 1936. While at Yale he married Miss Sybil Ford Nettelton, a graduate of Wellesley College.

The Lynchburg College faculty seminar was held on October 10, 11 at Eagle's Eyrie, a delightful resort in the vicinity of Lynchburg. Dr. William Clayton Bower of the University of Chicago was the leader of the group as they thought together the problems of campus and dormitory life and individual adjustments to present-day situations.

Milligan College

Milligan College, Tennessee

Milligan College has the largest enrollment this academic year of any year in her history. For a number of years the college has been offering opportunities for self-help to worthy students who are in need of assistance and whose records are above the average. To these honor students special scholarships are awarded, and a large number of such students compose the student body.

Visitors to the campus this autumn are enthusiastic in their praise of the beauty. The college buildings have been repaired and reconditioned and improvements made on the grounds. Much needed for many years has been a suitable and worshipful building for church meetings, and it is gratifying to former students and friends to learn that the church is being remodeled and enlarged to meet the needs of the campus community.

President H. J. Derthick is entering upon his twentieth year as president of the institution.

Phillips University

Enid, Oklahoma

Speakers from Phillips University have been in demand for churches throughout Oklahoma recently. President McCash dedicated the improved church property of the Christian church at Shawnee on October 11, and Dean Marshall dedicated the Youth Chapel, an addition to the Christian church at Crescent, Oklahoma, on October 4.

The Phillips University Band attended the four district conventions of the State Missionary Society of Oklahoma last month and assisted in the programs put on by the university. The band has about sixty members.

Dr. I. N. McCash, Professor S. J. England, Dr. R. W. Nelson, G. Edwin Os-

born, Dr. W. E. Powell and a large number of advanced Bible College students, attended the International Convention recently held in Kansas City.

Professor Ralph W. Nelson's new book, *The Experimental Logic of Jesus*, is listed as one of the religious books of the month for October, selected by the Religious Book of the Month Club.

William Woods College

Fulton, Missouri

The William Woods Glee Club, composed of eighteen students under the direction of Mrs. Boulware Jameson, sang at the International Convention in Kansas City recently. Miss Mariana Bing, director of the choir of the Fulton Christian Church and a member of the conservatory faculty, was the accompanist for the group. Miss Marion Bay, new instructor in violin, was also on the program. President Henry G. Harmon spent the week at the convention.

Governor Albert B. Chandler of Kentucky, spoke before the student body of William Woods on October 14. He was introduced by Miss Elizabeth Ann Edwards, of Danville, Kentucky, one of the fourteen students from Kentucky attending William Woods this year. The other girls from this state were on the platform with the governor.

Miss Helen Stephens, senior of William Woods, and internationally known track star, is in great demand as a public speaker before various associations in nearby cities, and recently spoke before the Jefferson City Alumnae Association, telling of her experiences during the past summer when she attended the Olympics and toured other European countries.

Over one hundred fathers spent the day on the campus at William Woods College, Fulton, Missouri, November 1, visiting their daughters and attending the annual "Dad's Day" program. This was the largest crowd in the event's history.

A special dinner was held in the dining parlors of Jones Hall at which Dr. H. G. Harmon, president of the college, presided and welcomed the visitors.

A special musical program was presented, including several group songs, a Junior quartette and a string quartette. Various officials of the college and the visiting fathers were all introduced.

Dr. Ben Wood, a member of the educational department of Columbia University in New York City, spoke to the student body and faculty Monday morning, November 9. He spoke on "Guidance and Testing."

Dr. Wood is an authority in this field and spoke later that day to the faculty members on the same topic. He was en route to Kansas City where he will speak before the state teachers' meeting there.

Examples of the rapid changes coming about in educational methods were given, and the prediction made that "there would be more changes in American edu-

cation in the next ten years than have occurred the last 100 years."

The "Guidance" program, designed to let the students take subjects in which they show interest and talent, has been installed at the college this year.

Christian College

Columbia, Missouri

The Christian College luncheon which was held during the recent International Convention in Kansas City was well attended.

Mrs. T. T. Crittenden, president of the senior Christian College Alumnae Club of Kansas City presided at the luncheon and members of both senior and junior clubs were present. Mrs. Dora T. Winter, and Miss Nell Fish, educational counselors of the college, assisted with arrangements. Mrs. Winter showed slides of Christian College, "old and new," and President Briggs outlined the program of the college.

Laugh, Clown, Laugh

By T. F. A. Williams

One Christmas Eve

We went into a church in New Orleans
And heard the choir sing carols, heard
the full-toned

Organ notes, and once again the win-
some

Shepherd story, and the minister's ap-
peal

To rise above our littleness and live
Upon the high plane of our common
Brotherhood; and when the service ended
We withdrew, with reverent thoughts of
all men

Everywhere bending in solemn wonder-
ment

Above the crib in which a Baby lay,
Savior alike to all humanity.

We hailed a street car passing up St.
Charles,

And, blundering tourists that we were,
entered

And sat down near the door, whence we
soon

Were ushered forward to our fellow
Whites,

As we glanced sheepishly at one another.

The incident was closed, and we re-
gained

Composure, and our minds droned off to
nods

And vacancy. A moment thus, and we
Awoke as if by common impulse,
Nudging each other, muttering, with
Gasps of repressed laughter in between—

"That church back there—

Fatherhood of God—

All men brothers.

Here—'Get back there, nigger!'

Take a back seat—

Only Whites up front!'"

Jesus and "Jim Crow"!

Aspiration and attainment—all of us.
Laugh, clown, laugh—else the tears!

By permission, *The Crisis*, December,
1935.

Helps for Leaders of Junior Groups

Following the completion of the "World Peace" unit on December 27, the new unit prepared by Margaret E. Sherwood on the theme, "Men of Courage," is introduced. The program materials for the children for all sessions but one—that for December 6—will be found in the "King's Builders" section of the December 6 issue of "Junior World." The children's material for that particular meeting will be found in the "King's Builders" section of the November 1 issue of "Junior World," with the adult leader's "helps" appearing in the November number of "World Call." No further reference will, therefore, be made through these columns relative to the first session for this month.—Mabel Neidermeyer.

December 13—Ways of Avoiding War

THE discussions in the last two sessions will have contributed, if sincerely carried on, to a deep and growing distaste for quarrels and to a horror of the waste and uselessness of war. The questions naturally arising in the minds of the Juniors are "What can be done about it? How can we help to abolish war and to preserve peace?" This session should help them think very seriously about this problem, and align themselves with all forces working sincerely for peace.

In the discussion of "Ways in Which Wars May Be Avoided," you may consider the following plans for abolishing war and preserving peace advocated by various people and organizations:

1. Development by each nation of a military, naval and air force strong enough to deter any other nation from attacking it. (How strong would it need to be? What about smaller and poorer nations?)

2. Complete disarmament by all nations. (Is this possible?)

3. Kellogg Peace Pact signed by almost every nation in the world, promising to settle all disputes without war. (Nations did not keep their word, e.g., Japan, Italy.)

4. League of Nations formed after the World War, wherein 56 nations promised to cooperate for worthy purposes, including promotion of health, control of epidemic diseases, better labor conditions and the preservation of world peace. (Some nations did not join, and others withdrew when they wanted to make war. Despite this, the League has undoubtedly prevented many wars, and helped many nations in distress.) This is the first world-wide attempt to work together.

5. An improved League of Nations in which nations would not have any fighting forces of their own, but would place them all under the League to act as a great world police force which would control criminal nations just as our city and state police search for and punish criminal people. With it would be a World Court where all disputes could be settled peaceably and fairly.

6. Smaller groups of nations banded together to preserve peace in smaller parts of the world, e.g., Pan-American Peace League for the Western World, British Commonwealth of Nations for the British part of the world.

7. Education in Jesus' way of peaceful living. Development of friendship and good will toward all people.

8. Refusal of people ever to take part in any war. Belief that fighting is always wrong. (The Society of Friends acts on this belief.)

It is not necessary that the children should make any arbitrary decision as to which plan is best; older and wiser heads than theirs disagree about it. They can, however, develop appreciation of all efforts being made, and decide to help in every way they can in the great fight against war. A report of their own plans for settling their own difficulties peacefully might be compared with the plans listed on the board.

December 20—Jesus, The Prince of Peace

Through this study, the whole project of peace promotion will be definitely linked with God's laws of love and brotherhood which Jesus formulated. Christmas should ever after have a new meaning as the Juniors see Jesus as the great Prince of Peace who taught a way of living that was founded on love and good will.

In making plans for the session, the suggested program procedure should be adapted to any special activity which the children may like to develop.

Part of the program should be given to special Christmas plans, entertaining the suggested guests with singing, stories, games, showing the magazine, serving light refreshments, or in any other suitable way. If guests are not present, some time may be spent in the other special plans mentioned in the children's material.

You will note that you will be called upon to give an interpretation of the picture, "Christ of the Andes." (This may be found in any public library.) If the picture is large enough for the assembly to see clearly, it should be placed at the front, high enough to be seen. Remove all other pictures, and show it against a black or neutral background. Give a little time for thought as the Juniors look at it. In a very real way Christ stands guard as Prince of Peace between all nations who have a good will toward each other. "With good will in our own hearts toward everyone, let us invite Him to be our special guest today."

December 27—Living Together as a World Family

This is the concluding program of the peace unit. It should help the children to see clearly the great ideal of the nations of the world living together in peace and good will as a great world-wide family. Today's theme should develop easily from the theme of the preceding session. It is simply putting Jesus' plan into action. How might it be carried out between people? Between races? Among the nations of the world?

When finished, all the Juniors should

have an opportunity to look at the peace magazine and to discuss its value. They should feel happy about their achievement, but should also be encouraged to see its weak points, and suggest ways in which any future paper might be made even better.

If your group has never made a "moving map" in some previous experience, they will be unfamiliar with the procedure. It may be that the directions will seem a bit complicated to them as they plan for this part of their program. Familiarize yourself with the details involved, and be prepared to aid your Junior leaders in this bit of preparation. Offer your help and suggestions, however, only if and when called upon by them to do so.

Men of Courage

By Margaret E. Sherwood

THIS is to be a so-called "content" unit which seeks to acquaint the Juniors with a group of Old Testament characters not particularly dealt with in their graded lessons in the church school. It is included in these Junior Units of Study because it is felt that there is an obvious need for a better appreciation on the part of Junior boys and girls for some of the less well-known biblical material. The study will center in a discovery of the prophets as men of courage, and four of their number will be chosen for special attention: Amos, Daniel, Elijah and Isaiah. A vivid impression of these men as real heroes worth knowing, rather than an interpretation of their messages, is the thing to be desired.

The Juniors and This Unit

When we turn to our Juniors we shall find great variety in their experiences with the stories of the prophets. Some of the children will have very little knowledge either of the Bible or of Bible stories, while others may have a fair amount of biblical knowledge. All of them will admire courageous people, but it is doubtful whether they have ever thought of the prophets as men of great courage. In fact, their idea of what prophets really were like is probably very vague. The Juniors have had almost no opportunity to find out that they were national leaders in their day. To most of the children the word "prophet" will signify merely a miracle-worker or one who could foretell what was going to happen in the future.

The adult sponsor will need to discover just what the experiences of the members of her own group are before she attempts to make any plans for the study of this unit. She may do this in a general way by acquainting herself with the courses

which the Juniors have been studying in the regular church school hour, and later through the more specific suggestions which are indicated in the plans for the first session.

The Purpose of This Unit

From this study we may expect to achieve the following results in the lives of the Juniors:

- (1) A widening of the biblical content knowledge of the group.
- (2) A correction of any mistaken or inadequate ideas of prophets.
- (3) A vivid picture of the prophets as men of courageous leadership.
- (4) A realization that heroic leadership helps lift the social and religious order.

A Note on Procedure

This unit is intended to cover about five weeks' time, and in general the procedure may be planned somewhat as follows: The first session will serve to introduce the group to the study, and through discussion and report to find out their idea of prophets, to redefine these ideas, and to connect certain books of the Bible with these leaders. At the close of the session the group may decide to divide into four smaller groups, each to meet separately for most of the time for the next three sessions. During that time each group will take one of the four prophets and make a detailed study of him; plan some form of report, either in the nature of a dramatization, a story, a report by several children, a letter, a poster-group, or something similar which the children may select; and, finally, to make that report at the fifth and last session of the unit when all of the groups will meet together. Specific suggestions for carrying out such a plan as this will be indicated under the material for each session. For the sake of variety, a different type of report is suggested for each prophet, but the children should feel free to choose the form and manner in which they will present their report.

It would be of great value if the adult sponsor could secure the assistance of three other leaders to help during the duration of this unit so that they could guide the separate groups through their work of the three weeks.

If this plan of four groups does not seem practical in some local situations, it would still be possible for the entire group to make a study of the four prophets together, or possibly of only three, considering one each session in less detail, and giving the fifth and final session over to a program which will culminate the study in a satisfactory way.

The adult sponsor will do well to acquaint herself with as much material on the subject of the prophets as possible before launching the unit. She will want to read through all that is given in these program suggestions, and, if possible, at least one good book on the place of the Old Testament prophets in Hebrew history. If the church school or public li-

brary does not contain any of the books in the list given below, it may be that the pastor of the church will have some in his library which he would be only too glad to lend.

Source Materials

For the Adult Leader—

Junior Bethany Graded Courses:

- First Year, Summer Quarter, Eighth Week.—Elijah.
- Second Year, Spring Quarter, Second Week.—Elijah.
- Second Year, Spring Quarter, Third Week.—Isaiah.
- Second Year, Spring Quarter, Sixth Week.—Isaiah.
- Second Year, Summer Quarter, Sixth Week.—Isaiah.
- Third Year, Summer Quarter, Ninth Week.—Daniel.
- Abingdon Bible Commentary.*
- One-Volume Bible Commentary.* Dummelow.
- One-Volume Bible Dictionary.* Hastings, Smith, Davis, or Standard. (Articles on Prophets, Elijah, Amos, Isaiah, Daniel.)
- Courageous Adventures.* Wild. (Elijah, Isaiah, Daniel.)
- The Prophets and the Problems of Life.* Weston.
- The Teacher's Appreciation of the Old Testament.* Heckman, Ch. 5.
- The Teaching of the Prophets.* Hawley.
- The Prophets of Israel.* Harrell.
- The Prophet and His Times.* Smith.

For the Juniors:

- Kingdom Stories for Juniors.* Whitehouse. (Elijah, Daniel.)
- A Travel Book for Juniors.* Hanson. (Speakers for God, especially Elijah.)
- Men Who Stood Alone.* Jenness. (Elijah, Amos, Isaiah, Daniel.)
- The Child's Bible.* Stirling. (Elijah, Amos, Daniel, Isaiah.)
- The Children's Bible.* Sherman and Kent.
- The Castle of Zion.* Hodges.
- Hebrew Life and Times.* Hunting.

January 3—A School for Prophets

The purpose of this session is to discover the children's ideas of prophets, to redefine them, to connect certain books of the Bible with these leaders, and to make plans for a group study of four of them.

As you begin your plans for this unit of study, secure a copy of the January 3 issue of *Junior World* from your church school secretary, so that you will have the program materials for the entire unit before you. (*Junior World* is sent out about two weeks in advance, making this procedure possible in this particular case.)

You will also wish to become familiar with the lives of the prophets to be studied in this unit. Consult the sources given for background material. Be sure to discover the experiences and knowledge of the members of your own group before you begin your task of guidance in this work.

You will wish to call together the committee of Juniors in charge of this particular unit and explain to them something of the nature of the study about to be undertaken, and to guide them as they plan for the first session. While the reports on the prophets preferably will be made by the children themselves, the adult sponsor will need to be prepared to guide whenever needed in the discussion to make the idea of prophets perfectly clear to the children.

If there is no model of a Bible bookcase available for the use of your group, it may be that the Junior leaders for this unit may wish to make one. This may be done in their homes during the week prior to the session. Four ordinary cigar boxes will lend themselves to such an enterprise. Remove the covers and fasten the boxes together, placing two above the other two, end to end, so that the finished product resembles an upright bookcase with four divisions. Divide each of the four sections thus formed into three sections. You may tack a decorative edge around the front or not, as you wish. Paint the bookcase, and prepare the books for the same. These may be made out of small sliding match boxes, covering those which will represent the books in the same division of the "Bible library"—books of law, of history, etc.—with the same material, and lettering each book with the name of one of the books of the Bible in that particular division. These may then be arranged on consecutive shelves as they appear in the Bible, and the "Bible bookcase" will be complete.

As the children plan the method and manner in which they will carry on this study—whether they will divide into four groups, or carry on the study as a single group—guide them in the evaluation of both procedures, but allow them freedom in making their own choice in the matter. Your local situation will determine to a large extent the advisability of one method over the other. Acquaint the members of your group with the facts which might influence their decision, so that their choice may be made after carefully considering the same.

In the event they decide to break up into smaller groups, and they are given freedom in choosing the group to which they will belong, again guide them in such a way that no one will be forced to enter any group other than the one of his own choice, but that every group will be made up of a sufficiently large number of children to insure an interesting investigation and study. A truthful suggestion from the leader will often give a child new light on the subject, in view of which he will change his mind accordingly.

It may be well for each group to choose a leader who will serve as general guide throughout the individual group study. This will be particularly advisable in the event that the adult leader is unable to secure adult helpers to assist her as was suggested in the introduction to this unit.

Women and World Highways

No Crystal Stair

By Katherine Gardner *

IN A poem entitled "Mother to Son,"† Langston Hughes, one of the younger Negro poets, pictures for us a Negro woman's life of hardships, of striving, of courage, and of faith. To me it seems such a true picture of Negro womanhood in general that I want you to look at it with me for a few moments.

The Negro mother tells her son that her life has been "no crystal stair," that it has been full of "tacks and splinters, boards torn up, and places with no carpet on the floor—bare." Let us look at some of these "tacks and splinters."

The census tells us that nearly a third of the six million Negro women in this country over fifteen years of age were "gainfully employed" in 1930. This means that, in proportion to their numbers, twice as many Negro women were working for their living as were white women of the same age group. Self-support may be entirely desirable, but nearly half of these Negro women were married, most of them with children. No one needs to be told what a bitter thing it is for a mother to leave her little children while she goes out to work. Day nurseries may care for a few, but in how many communities are there day nurseries for Negro children? All too often they are left to shift for themselves, the door key pinned to their clothing, a bit of food left for lunch. Sometimes they are even locked out of the house. Is it any wonder that juvenile delinquency is high among Negroes?

And where does she work—this Negro woman? First of all in your kitchen and laundry. Of all Negro women workers 62.6 per cent are in domestic and personal service, again more than twice the proportion of whites. Perhaps in your home she receives a fair wage and has proper working conditions. If you think that is uniformly true read "The Bronx Slave Market" in *The Crisis* for November, 1935, or "She'll Work for Almost Nothing" in *The Fight* for June, 1936. Studies made by the Y. W. C. A. and other organizations show that wages for Negroes are almost invariably lower than for whites, in some sections being as little as two dollars weekly. Hours may be from seventy to eighty a week. No labor organization comes to the assistance of the houseworker by regulating hours and wages: Even the federal government leaves her out of its Social Security provisions for unemployment and old-age annuities.

The second largest group of Negro women, more than a quarter, ordinarily work on farms chopping and picking cotton. No word of mine needs to be added to what the press of the country has told us of the plight of the cotton belt. Today many of those Negro women farmers, with their families, are roaming the Southern countryside or crowding into slum areas of towns and cities to compete for jobs already too scarce. Truly, as the mother says, here are "boards torn up and places with no carpet on the floor—bare."

BUT she says also that she has kept on climbing, reaching landings and turning corners. Ten per cent of working Negro women are in industry, clerical and professional work. When industry opened its doors to Negro women great were their hopes that at last they had found a means of escape from the kitchen. It might be the hardest and most poorly paid work—in slaughter houses, cigar making, the needle trades; at least it meant evenings and Sundays free and a higher social status—a "landing." Many of those hopes waned during the depression, when Negro women were the first to be fired as they had been the last to be hired, but one satisfaction remains: The Negro woman has shown that she can equal the white factory worker in speed and efficiency.

Because civil service examinations for various kinds of fed-

*Secretary, Church Women's Committee, Department of Race Relations, The Federal Council of the Churches of Christ in America.

†See *Caroling Dusk*, Harper and Brothers, New York.

eral, state and city positions are open without regard to race, an increasing number of Negroes are finding opportunity in that type of work. The well-dressed Negro woman you see in the morning throng of our great cities is often on her way to work in the post office, internal revenue office or city department. Or she may be an insurance agent or saleswoman to the people of her own race. Sometimes she goes to a business office, but not often, for the color taboo usually keeps even the most efficient Negro stenographer out of white offices, and Negro business is still too small to offer many positions.

Teaching, for Negro women as for white, gives the greatest opportunity. Forty-five thousand are so listed in the census, of whom more than a thousand are college professors. Three thousand Negro women make their living by music, nearly fifteen hundred are actresses, and about a thousand are in social work. Altogether the census lists four hundred classifications of work done by Negro women, all the way from working in a coal mine to preaching and practicing medicine. Twenty years ago 2,100 Negroes, both boys and girls, were in college: Today the college enrollment is 25,000, approximately half being girls. Between the ages of eighteen and twenty more white boys than girls are in school and college; with Negroes the proportion of girls exceeds that of boys. The Negro woman is "climbin' on."

SO FAR we have looked at the Negro working woman. What of the others? Again the census comes to our aid and by computation we find that there are nearly a million and a half Negro women who are not employed outside of their homes. These are the women of whom white America knows the least. Let us look at some of them.

Here is Mrs. A., wife of a successful physician, whose home reflects a discriminating taste and many interests—a few carefully chosen Japanese prints, books that cover a wide range of topics, a collection of carvings from European travel, a bronze bust by a Negro sculptor. Mrs. A. came from a desperately poor childhood home, but fought her way through life until she graduated a Phi Beta Kappa from a Northern university. Now with economic security and leisure she gives a major part of her time to service on boards of organizations which are working for the betterment of her race. Her avocation is the garden in her country home in the hills fifty miles from the big city where she lives.

Or look at Mrs. B., whose husband is minister of a large church. Devoted to her home and children, whose public school education she supplements with teaching of Negro history, she also gives much time to leadership in the activities of her husband's church. Her young people's class is noted for its penetrating discussions on religion and social action. She has gone often to the City Hall to protest conditions that are harmful to the youth of her community.

Mrs. C. is a home-loving woman. Her four small children keep her heart and hands well occupied. Her husband's salary in the post office is small, but she stretches every penny and is proud that her children, in the clothes she makes them, look every bit as well dressed as any of the children in the mixed schools they attend. Aside from her church, her main outside interest is a class on child study. She wants to be wise in helping her children meet the problems of life, especially those that come with being Negroes.

So we could go on through the alphabet. Mrs. D. is president of the colored woman's club of her town and an officer in the state federation. (Did you know that there is a National Federation of Colored Women's Clubs, affiliated with the International Council of Women, with state and local set-up similar to the white federation?) Mrs. E. is a volunteer worker in a social settlement, and represents the Negro group on the Council of Social Agencies. Mrs. F. is the wife of a

(Continued on page 41.)

Programs for Adult Organizations

For the Leader of the January Program

Theme for the Year: The Pageant of a Climbing Race

Topic for January: *That Mighty Continent*

THE scene changes. We move from the U. S. A. to Africa and still continue our study, "The Pageant of a Climbing Race." For six months we have been considering the Negro in America, following him through varied experiences of living, each program a moving episode in this mighty pageant of a race's living. Africa now becomes the stage across which will move six other episodes in which we shall seek to understand the land and people of Africa, to know the work of our own church in that land, and to feel intimate concern for Africa's people.

The year's theme is just as appropriate for the second six months' study as it was for the first, for in Africa even as among the Negroes in America we see people who have been hindered, held back, conspired against, wronged, moving steadily forward toward higher living.

January's theme, "That Mighty Continent," was so named because of Dr. Dye's well-remembered Men and Millions address which he began by saying, "Africa is a mighty continent." Then came C. M. Yocum after his trip to Africa, beginning his message with a reference to Dr. Dye's famous statement and adding, "After seeing Africa I decided that Royal was right." Next Robert Hopkins took up the refrain in his messages upon his return from the International Missionary Council conferences in Africa. So we just had to call this program "That Mighty Continent"!

The devotional service, a lovely worship service on the year's theme, "Moving Forward—Toward God," is built around the thought of personal witness for God. You will find the suggestions for the service in this magazine. In announcing the devotional theme repeat that prayer from an African school: "O Thou Great Chief, light a candle in my heart that I may see what dwells therein, and sweep the rubbish from thy dwelling place." How beautifully that thought ties into the devotional theme of personal witnessing!

As you take up the month's study, it will be profitable to look at the three questions for personal preparation in the Year Book of Programs. They might make a good introductory discussion. Leaders will want to read "Why Study Africa?" by Emory Ross, found in the October, 1936, all-Africa issue of *The Missionary Review of the World*. This will help state the objectives for the study and motivate the course. There are invaluable helps in starting right in the leaders' helps issued for use with the study books, but useful too as general helps: *A Course on Africa for Adults* by Sailer, twenty-five cents; *How to Use Congo Crosses* by Kellersberger, fifteen

cents; *A Course on Africa for Young People* by Tuck, twenty-five cents; *A Course on Africa for Intermediates* by Harker, twenty-five cents. There are suggestions for study, pertinent questions for discussion, various tests to be worked out, all of which will stimulate thought.

In the program packet you will find four leaflets to help you in developing this theme. You will need a map for the successful working out of this program. Remember the outline map that sells for twenty-five cents. It is offered with a mimeographed guide to our own Congo work. There is a much larger map known as the "wall map" which locates principal mission centers. It sells for sixty cents. The program packet also contains a guide to the political divisions of Africa. The first topic for presentation is "The Whole of Africa," material for which is found in the leaflet, *Africa—in Whole and in Parts*. Guidance for effective presentation of this material is included in the leaflet which was prepared by Miss Mary Davis, program chairman of an Indianapolis missionary organization. The second topic, "Africa's People," is presented in a very interesting leaflet by the same name and was written by Mrs. Emory Ross, well known among us as a missionary. Suggestions for using the map are included in the leaflet. The third topic is "The Christian Occupation of Africa" and a leaflet carries the same title and contains the materials for presenting the study, with suggestions for use of the map. A fourth leaflet, *Missions in Review*, is a conversation between a missionary and a questioner and deals with the whole program of missionary work in Africa and elsewhere. These leaflets are all found in the program packet which you will surely want for this Africa study. Fifty cents will bring it to you. The January set alone may be had for ten cents.

The October issue of *The Missionary Review of the World*, already referred to, contains a rich store of material for this program: "Progress and Challenge in Africa," "An African View of Indigenous African Religions," "Material Progress and the Africans," "The Unoccupied Fields."

Your Africa study books will yield rewarding materials for your use. Emory Ross's book, *Out of Africa*, proving very popular and worthily so, deals with just what you need for this program in the chapters "Africa Appropriated and Conquered," and "The Christian Mission in Africa." *Consider Africa*, by Basil Mathews, follows our theme in chapter 5, "To Rule to Serve." There are helpful paragraphs on our theme, too, in *Congo Crosses*, by Mrs. Kellersberger. All these books have maps that show the way foreign powers have appropriated Africa,

In regard to reading, the leader or the librarian will want to suggest books to read on Africa and at the same time emphasize the continuance of the reading of books by and about Negro Americans. See the missionary reading list and the new supplement. The Africa number of *The Missionary Review of the World* has a splendid list of books. See p. 509. Remember the *Biography Set, Series Four*. You will want it for both reading and program material. While getting started with the Africa study we will not forget the special stewardship study under the general theme, "Sharing Love's Treasure." See suggestions in the Year Book of Programs and remember that helps for the talk are found in the mimeographed pamphlet, "Sharing Love's Treasure."

So many delightful, revealing, intriguing and stirring names have been applied to Africa. One that I like very much is "The Continent of God's Adventure," and I have been thinking that as we enter into our study of this "mighty continent" how fine it would be if we would be led to dedicate ourselves anew to sharing in God's great adventure.

For Your Fellowship Hour

Leaders of fellowship will want to have a copy of *Fun and Festival from Africa*, by Bahm. This booklet which sells for twenty-five cents is crammed full of useable, helpful, just-what-you-need suggestions for games, music, decorations and refreshments. Since this is so decidedly a "map meeting," use maps in your decorations. Small maps cut from black cardboard make fine place cards with a palm tree cut from green cardboard and pasted on to stand upright. A small round hut may be made from brown wrapping paper and pasted on. Its roof may be detachable and, presto, you have a nut basket. Instead of the hut you might have the program typed on white paper and pasted on the map. If it is tea time, small maps on the tea table might serve as doilies for your candles, etc. Let the fellowship hour, whether it be a luncheon before the meeting or a brief social period following, carry the thought of Africa.

Program Packet—Biography Set

Have you ordered your set of both these splendid materials? The Program Packet which sells for fifty cents will prove invaluable in the coming six months' study. The *Biography Set, Series Four* contains sketches of all the missionaries who have served in Liberia and the Belgian Congo and of several of the nationals. Price, thirty cents.

—EDITH EBERLE.

Programs for Young People

This page contains missionary program and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

Thoughts of One Who Plans Programs

IF IT were not for interruptions all the time maybe I could get these Africa programs finished. Whether I like it or not, I must stop right now and prepare the WORLD CALL page for—gracious me, what number is it? What month is this anyhow? Where's that calendar? Thursday, October 29! And my WORLD CALL page due nine days ago! I don't see why we have to have it so early. Here I am having to write suggestions for *January* for the *December* WORLD CALL!

January! Oh, that's easy! I'll write about the new programs on Africa which begin with January. I hope they begin with January! I wonder what would happen if I didn't get them ready? Where's that "Do Not Disturb" sign, anyway? I'll put it on my door right now and keep it there.

Now, let's see, what should I tell people about the Africa programs? First of all, since the past several packets for young people and for seniors have been more or less alike, perhaps it would be well to tell them how the Africa packets are different. The packet for young people's Circles, Christian Endeavor societies, etc., requires research and study, using at least one source book, *Consider Africa*, by Basil Mathews. The emphasis throughout the packet is upon the importance of Africa industrially and racially in the world today, and upon the good and bad results and the problems that have been created by white races in their territorial and industrial conquest of Africa. Equal in importance to this emphasis of course is that given to missionary work in Africa.

I wish I knew something I could say that would cause all the young people's groups to buy *Consider Africa*. Perhaps it will help if I tell them that it is only 60c in paper and \$1.00 in cloth. I really don't see how they can get along very well without it.

Now the senior packet for senior Triangles, Christian Endeavor societies, etc., is different. It does not require any research or study books, though of course both are desired, and guidance is given for both. The emphasis in the senior packet is on the *people* of Africa, their customs, beliefs, hopes and fears. How interesting all these are!

I must tell the people, too, that I am planning to print the worship services on this page in WORLD CALL, at least for the time we are studying Africa. Both groups, seniors and young people, will use these services.

January Program for Young People

By the time this issue of WORLD CALL is out, probably most groups will have their Program Packets, but at any rate it may be well to tell them something about the first program. I hope they like the "gobbler" idea, and that everyone makes a large map as suggested. The map in the back of *Consider Africa* gives all the divisions on which the program is based. What a picture the map will make when it is plastered over with white "gobblers" representing Britain, Italy, and all the other countries, including the United States, that have gobbled up all they could of that mighty continent!

January Program for Seniors

"Harum-scarum Harems," "An African Village Trial," "Spirits Here, There, and Everywhere." I think these titles of leaflets give a fair idea of how interesting the first program for seniors is going to be. "An African Village Trial" is a play in which every person present at the January meeting takes an extemporaneous part. Indeed, all become Africans right on the spot, and live through the suspense of a village trial conducted by a witch doctor.

Program Guides

I suppose everyone knows that there are Program Guides for the study of Africa—booklets for each individual member—containing questions for meditation and discussion for each meeting. Many groups placed standing orders for these Guides along with orders for Program Packets last spring, and of course theirs will go to them as soon as they are ready. No doubt there will be some, as always, who think because they placed a standing order two years ago that it is still standing, and who will wait and wait for their supplies until they have lost all patience, and until it is too late to plan a good meeting for January. I hope any such will write to us before they wait too long.

Circles and Triangles, since they meet only once a month, and since each meeting is a missionary meeting, should have Program Guides for every member. Other groups, such as Christian Endeavor societies, etc., may or may not use the Guides for each member. However, they should certainly have them for the members of their executive committee, and particularly for their missionary program committee.

Now! I wonder if these are the most important things to say. I'll write them up in a hurry and get them down to WORLD CALL.

Important Notice

INTERMEDIATE leaders will be glad to know that prices on the missionary volumes for Intermediates have been reduced on orders of three for any one volume. Whereas before these volumes have been fifty cents each, now you may secure three copies of either Volume I, II or III for one dollar. This means no more copying of assignments, for you can clip two copies and still have one intact. After a period of three years any of the material that is still on hand may be used again.

If you have not been using this material pick out the volume which you think would be of most interest to your Intermediates and order *three copies* either from the Christian Board of Publication, or United Christian Missionary Society.

Volume I

Pioneering with Jesus on World Trails

1. Early Christian Pioneers
2. Pioneers of the Disciples of Christ
3. Extending the Kingdom
4. Telling the Story of Jesus on World Trails
5. Pioneering with the Great Teacher on World Trails
6. Pioneering with the Great Physician on World Trails
7. Pioneering in Service on World Trails
8. Path-Breakers for World Peace
9. Playing Square on the Trail
10. Fellow-Pioneers on the Trail
11. Sharing Equipment on the Trail
12. The Way of the Cross on World Trails

Volume II

New Friends in America

1. Our Indian Friends
2. Our Negro Friends
3. Our Mexican Friends
4. Japanese Pioneers
5. Japanese Pioneers in America
6. Sharing with Japanese Friends
7. French Acadian Friends
8. New Friends of Many Nationalities
9. Vacation Friendships
10. New Friends in the Coke Regions
11. Our Highlander Friends
12. Sharing with Our Friends

Volume III

Present-Day Pioneers Around the World

1. Why Missionary Pioneers?
2. Pioneers Across the Centuries
3. Disciples of Christ as Pioneers
4. Disciples of Christ in India
5. Disciples of Christ in Japan
6. Disciples of Christ in China
7. Pioneering in Africa
8. Sharing with Our Neighbors in Mexico
9. Overcoming Prejudice in South America
10. Helping Puerto Rican and Filipino Youth to Pioneer
11. Problems for Us as Pioneers
12. My Share in Building a Better World

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

JANUARY

In Our Personal Witness

Hymn: "Are Ye Able, Said the Master?"¹ (sung as special number).

Scripture: John 15:27

Prayer: (The leader reads the words of the hymn, "Lord, Speak to Me, That I May Speak." If possible have someone play the accompaniment to the song on the piano or violin.)

Personal Witness in the Home

Let us consider the matter of our personal witness in the home and how through it we and all the others in our homes may move forward toward God. Jesus taught that the fine art of living begins in the home. The Christlike spirit which should permeate all of our activities must have its roots in the very first group life of the individual. Close relationships must not become so common that they exclude the loyalty, courtesy and cooperation which is due each member of the family. Actions tempered by cheerfulness and contentment make a house a home.

Prayer: A Bethany Home

"Make this home a Bethany, our Savior. Sit with us at the table. Draw us from our worldly cares as thou didst draw Martha. Be our life as thou wert the life of Lazarus. Show us, as thou didst Mary, the better part, we ask it in thy name, Amen."²

Personal Witness in Our Work

May our thoughts now turn to the value of our personal witness through our work. Jesus emphasized the worth of personality in work. Man's life is interwoven with the lives around him. The monotony of daily tasks, wearing to the person who resorts to selfish isolation, is lightened by recognition of the hearts and souls of those with whom he works. Sympathy and love were used by Jesus in dealing with his fellow-workers.

Hymn: "Love Thyself Last" (to be sung or read to musical accompaniment)

"Love thyself last; look near, behold thy duty

To those who walk beside thee down life's road;

Make glad their days by little acts of beauty,

And help them bear the burden of earth's load.

Love thyself last; look far, and find the stranger

Who staggers 'neath his sin and his despair;

Go, lend a hand and lead him out of danger

To heights where he may see the world is fair.

Love thyself last; the vastnesses above thee

Are filled with spirit forces, strong and pure;

And fervently these faithful friends shall love thee,

Keep thy watch over others and endure.

Love thyself last; and thou shalt grow in spirit

To see, to hear, to know and understand;

The message of the stars, lo, thou shalt hear it,

And all God's joys shall be at thy command."³

Personal Witness in the Church

Through the church we also bear witness. Jesus did not think in terms of masses but his thought was for the individual. He sought to create an active goodness in men and women—a goodness prompted not only by justice and kindness but also by compassion and love. Individuals with loving hearts render a great service to mankind; the same group organized and working side by side can make unmeasurable contributions toward humanity.

Prayer: (A moment of self-examination—Do I truly witness for Christ by my word and deed in the home, in my work, in the church? Do I always bear definite witness for Christ and his church? Does my personal witness draw me nearer to God and help others to move forward toward him? The leader will then read the prayer poem.)

Echoes From Everywhere

Baptisms At Kuling

On the afternoon of August 16 a group of about twenty people of our mission who were then in Kuling met together and walked to Emerald Pool. Here a beautiful baptismal service was held for Robert and Harlan McCallum. We all gathered on the rocks at the foot of the falls where we could look into the clear, cool depths of the water and watch the beautiful fall. Bob asked that we sing "I Would Be True" and Mr. Plopper followed with a Scripture lesson from John and a prayer. Then the boys were baptized by their father. A more impressive setting could not be found for such a service and we all returned refreshed by the experience in God's beautiful out-of-doors.

MRS. DOUGLAS S. CORPRON.
Luchowfu, China.

In Memory Of the Fallen

Miss Agnes Fishbach of Asunción, Paraguay, has sent a printed program of a memorial service which was held recently in that city for the boys of Colegio Internacional who died in the

"I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I think is right."⁴

Prayer Hymn: "Master, No Offering Costly and Sweet" (to be sung or read to musical accompaniment)

"Master, no offering costly and sweet,
May we, like Magdalene, lay at thy feet;

Yet may love's incense rise, sweeter than sacrifice,
Dear Lord, to thee, Dear Lord, to thee.

Daily our lives would show weakness made strong,

Toilsome and gloomy ways brightened with song;

Some deeds of kindness done, some souls by patience won,

Dear Lord, to thee, Dear Lord, to thee."⁵

—HAZEL McCLAIN.

Miss McClain is a member of the faculty at Southern Christian Institute and teaches English and music. Under her direction the music students are making a collection of Negro spirituals.

All hymns and quotations used in the service are found in "The Hymnal for American Youth." 1—Copy of this hymn, words and music, may also be obtained from The United Christian Missionary Society, price, two cents a copy. 2—Quoted by permission, D. Appleton—Century Company. 3—Quoted by permission, W. B. Conkey Company. 4—Quoted by permission, Mary S. Edgar, author. 5—Quoted by permission, D. Appleton—Century Company.

Chaco War. The roster contained fifteen names. Miss Fishbach states that the service was very impressive and that many of the relatives of the honored ones were present. Two cabinet ministers, the Minister of War and Foreign Relations and the Minister of Education, were in attendance.

Everybody Happy at Jarvis

The buildings nearing completion at Jarvis Christian College, Hawkins, Texas, are most satisfactory, both as to beauty and practicability.

The kitchen has hot and cold water faucets galore with vegetable and dish washing tubs, a built-in Frigidaire, hot water heater, plenty of room and light.

The dining room is spacious yet homey with new, clean tables and attractive chairs.

The academic building has eleven large classrooms besides laboratories, rest rooms, library and office and a beautiful assembly room that will seat 300 at least. Stoves will have to be used this year for heating purposes but the boiler room is all ready for the furnace for which the board is making plans. The

building is 211 feet long with an ell in each end one-half as long or more (laboratory and assembly).

The boys' cottages have turned out well and the boys are most happy in their surroundings. Their shower and locker building is fine, the study hall their special pride.

Boys Interested In the Bible

School at Wuhu Academy is starting off fine. We have the largest enrollment ever—260. The boys are more interested in Christianity than ever before. This fall we thought we would give the Senior boys an opportunity to have an English Bible class, expecting that twelve or fifteen would sign up. To our surprise about sixty signed up. As I prefer to do more intensive work, we divided them into four sections and I kept the graduating class. There were enough of the Junior boys to divide their classes into two sections, one for boys from Christian homes and one for boys from non-Christian homes.

Pastor Li continues to do well with the church work. He undoubtedly preaches the best sermons of any of our preachers.

G. L. HAGMAN.

Wuhu, China.

At Home In Africa

"Be it ever so humble, there's no place like home." That is the way we felt when the mission steamer, the "Oregon," rounded the last bend and we beheld our beautiful Monieka site. The bank was filled with eager, happy black friends who burst into song as we beached. Miss Bateman, the only white left in Monieka, was there to greet us. The Watts had had to leave for health reasons. We are now three adult whites, not half enough for just the routine work. Our village schools are noticing it the most for with so few whites they can have little white supervision and they still need it badly.

We found our large, airy, comfortable brick house clean and ready for us. The white ants had not done much damage, the cockroaches had almost starved, for only one little room has a painted wall for them to eat. The other rooms have

various hues of grey cement, for the African is so slow that one section dries ere another is started. The rats had nibbled a few odds and ends, the bats had made themselves at home in our back-yard palm trees, the hens had laid eggs and hatched chicks, the goats had bleated and repeated. Even the cat, Pussy Foot, had survived and welcomed us back.

MRS. ROBIN COBBLE.

Monieka, Africa.

A Labor Of Love

Last year the women of the Winchester, Virginia, Church of Christ, sponsored by the woman's missionary society, made three spreads for beds in the Southern Christian Home, Atlanta, Georgia. The superintendent, Miss Hook, was so pleased that she wrote the women asking if they would undertake to make enough spreads for all of the beds—forty-two in number, if the material were sent. The women took hold of the project with enthusiasm and had the spreads ready for Thanksgiving. Some of the spreads were appliquéd with butterflies, some with Dutch girls, some with morning-glories, and some were embroidered by individuals in the home. The women met for mission study once a month in the morning, taking their lunches and then worked on the spreads.

Weddings Among Our Chinese Friends

The daughter of our Chinese Administrative Secretary, Lee Hou-fu, was married on August 18 at the beautiful ceremonial hall of the Moral Endeavor Society. The groom was Liang Kanyuan who is teaching in the government school for children of veterans of Chinese wars. Both bride and groom are graduates of Nanking University. Miss Lee has been teaching in Chung-Hwa Girls' School.

Another wedding of interest to those of you who know our Chinese group is that of Miss Wang Shi-ts'ai to Ts'ai Ruh-ling. Miss Wang has been principal of our Nanking South Gate Ruh Teh Girls' Middle School and Mr. Ts'ai a former principal of the Ai Chuin Boys' Middle School. The two schools have merged to become the Ruh Chuin Middle School. Mr. Ts'ai is only recently back after five years' absence, during which time he received his Ph.D. from the University of Paris, and his M.A. from Phillips. He is now the principal of the merged school, Ruh Chuin.

Some of you will remember Dr. Andrew Chang, the brother of Mrs. Charlie Cheo. He is now a resident doctor in the department of surgery at P. U. M. C., Peiping. He was married on July 25 to Dr. Nieh, a graduate of both Ginling College and P. U. M. C., and the young couple sailed the next day for a medical conference at Honolulu, Dr. Chang being one of the three doctors China has sent to the conference. Dr. and Mrs. Chang will stay in America for a year of research.

—China News Letter.

In Memoriam

Mrs. Margaret St. Clair, October 6, 1936, Charlottesville, Indiana. Active member of church and loyal worker in missionary society of which she was vice-president. Age 57.

Mrs. Blanche Corey Wood, August 30, 1936, Brewerton, New York. Beloved member of missionary society. Niece of Stephen J. Corey.

Mrs. Mary Jordan Norton, September 28, 1936, Moline, Illinois. Faithful member of First Church, and active in missionary society.

Miss Ella Wilcoxon, September 25, 1936, Jacksonville, Florida. Entered Florida Christian Home in January, 1922, from Canton, Ohio. Age 83.

Mrs. R. V. Brumfield, September 22, 1936, Nicholasville, Kentucky. Had served as president of missionary society and teacher of women's Bible class. Age 58.

Mrs. George W. Brook, August 9, 1936, Lockhart, Texas. Life member of missionary society and president for seven years. Teacher of the Ida Brook Sunday School Class for more than twenty-five years.

Mrs. Clifford Bonte, nee Angeline Muchlmatt, September 21, 1936, Cincinnati, Ohio. Capable and consecrated member of Council and other activities, Walnut Hills Church.

Miss Etta May Early, September 30, 1936, Marshalltown, Iowa. Devoted member of Central Church.

Mrs. Nellie Brown, October 7, 1936, Marshalltown, Iowa. Life-long member of the church. For more than twenty years treasurer and faithful worker in missionary society. Age 65.

Mrs. Rosalie Heard, July 20, 1936, Sabinal, Texas. Devoted member of Central Christian Church since childhood. Active in all departments. Charter member of missionary society to which she had belonged thirty-nine years.

Mrs. Lela Rotz of Harriestown, Illinois, August 14, 1936, at Lexington, Nebraska. WORLD CALL secretary for the Harriestown missionary society eight years.

D. W. Mercer, August 3, 1936, Greensburg, Indiana. A Christian for sixty-two years, serving as elder and deacon. Member of missionary society. A tither and remembered the United Society in his will. Age 80.

Mrs. Mary Eshelman, October 20, 1936, St. Joseph, Missouri. Member of church and missionary society. Age 77.

Miss Carrie Reinheckel, September 16, 1936, Louisville, Kentucky. Loyal member of Shawnee Church and missionary group of the Woman's Council.

Hidden Answers

1. What are Japan's demands of China?
2. In what ways is the work of our Christian Homes significant?
3. Why observe Woman's Day?
4. What distinguished exponent of Christian education has recently died?
5. What thrilling experience recently came to Dr. Osgood?
6. What is a Laboratory Training School?

Book Chat

(Continued from page 24.)

SHAPING THE FUTURE, A study in World Perspective, by Basil Mathews. New York. The Abingdon Press. 166 pp. Price \$1.00.

ARE YOU AN EVANGELIST? edited by Edwin Holt Hughes. Cincinnati. The Methodist Book Concern. 169 pp. Price \$1.00.

CHARACTER AND CHRISTIAN EDUCATION, by Stewart G. Cole. Nashville. The Cokesbury Press. 249 pp. Price \$2.00.

STUDIES IN THE LIFE OF JESUS, by Irwin Ross Beiler. Nashville. The Cokesbury Press. 319 pp. Price \$2.50.

THE DISCIPLES AND RELIGIOUS EDUCATION, by W. C. Bower and R. G. Ross, Christian Board of Publication. Price \$1.25.

LIVING RELIGIONS AND MODERN THOUGHT, by Alban G. Widgery, Professor of Philosophy, Duke University. Round Table Press, New York City, 1936. 281 pp. Price \$2.50.

The author was for many years Professor of Philosophy and Comparative Religion in India, and the Stanton Lecturer in the Philosophy of Religion in the University of Cambridge. This volume contains the substance of lectures delivered at Bowdoin College. It is the result of twenty-five years of study and personal contact with the adherents of different faiths. This first-hand acquaintance is noticeable in the chapters which deal with the various religions of India. The first and last chapters are concerned with secularism, nationalism, neglect of and opposition to religion, increase of scholarly interest in religion, and universalism as all of these bear upon modern religion the world over. Eight other chapters deal fairly with each of the world's living religions. Slight attention is paid to Taoism; but Bahaism, which is usually overlooked, is briefly treated. There are abundant references listed at the back of the book in an orderly and usable fashion. Most of the sources quoted are either British or native writers, which should enhance their worth to American readers. Widgery has written a valuable prelude to the study of how each religion today is trying to cope with the problems of our modern world, so valuable, in fact, that it was the Religious Book Club selection for September.

WALTER A. HEARN.

THERE GO THE SHIPS, by Basil Mathews. 121 pp. Price \$1.00.

THERE GO THE CONQUERORS, by Basil Mathews. 89 pp. Price \$1.00. New York. Round Table Press.

This able author of many missionary volumes shows his versatility by writing two volumes of heroic stories, especially adapted to boys. They are salty with the sea and ships. The first volume is made up of stories of great adventurers, Columbus, de Gama, Drake, Cook and Nasen; the second volume, the adventures of missionary leaders such as John Williams, Alexander Duff, David Livingstone, and Wilfred Grenfell. These

would make valuable gift books for young people and important contributions to missionary libraries. They were written for "The Sir Galahad Dollar Series."

C. E. L.

LITTLE KNOWN WOMEN OF THE BIBLE, by Evelyn Harrison. New York. Round Table Press. 135 pp. Price \$1.25.

Character sketches of five Old Testament women, Leah, Miriam, Deborah, Michal, the Woman of Shunem; and five New Testament women, Elizabeth, Anna the Prophetess, the Syrophenician Woman, Claudia and Lydia of Thyatira. These chapters are based on the Scripture narrative, vividly written, and suitable as a gift book for girls or for use in girls groups in the church.

C. E. L.

HOW CAN I FIND GOD? by Leslie D. Weatherhead. New York. Revell. 156 pp. Price \$1.50.

A new edition of a well-known volume of sermons by the new pastor of the City Temple, London. This is one of the best of the Weatherhead books, not so much preoccupied with psychology and more theological in emphasis than most of the author's preaching.

C. E. L.

MOODY STILL LIVES, by Arthur Percy Fitt. New York. Revell. 159 pp. Price \$1.50.

This volume is prepared for the 1937 centennial of the birth of Dwight L. Moody, by his son-in-law. It is a good factual account of the life and work of the evangelist and is a valuable reminder of the epoch of the "big meetings."

C. E. L.

TWENTY YEARS WITH BILLY SUNDAY, by Homer Rodeheaver. Nashville. Cokesbury. 149 pp. Price \$1.00.

An uncritical but interesting story by Dr. Sunday's intimate friend and song leader. The chapters deal successively with preaching, prayer, publicity, music, and the last days of the famous evangelist.

C. E. L.

OUR KOREAN FRIENDS, by Frederick S. Miller. New York. Revell. 191 pp. Price \$2.00. An intimate picture of Korean life by one who has been a missionary in that field since 1892.

C. E. L.

MEXICAN INTERLUDE, by Joseph Henry Jackson. The Macmillan Company, N. Y. Price \$2.50.

Here is a vivid account of a trip by auto from Laredo down to Mexico City and beyond, over the new Pan-American Highway. The author, who is a San Francisco newspaper's literary editor, saw Mexico thus for the first time and with eager appreciative eye. The book attempts no interpretation of the broad movements of modern Mexican life, but it does impart a sympathy which better enables the reader to understand Mexico and Mexicans. The author and his wife, who was his traveling

companion on the trip and who "took the notes," apparently had the time of their lives in Mexico. The book abounds in superior illustrations and its maps are valuable. Of many books written on Mexico in the past few years, this probably provides the easiest reading, yet its value is far from transient.—G. W. B.

THANK GOD FOR LAUGHTER, by Mell Erskin, Claude Kendall, Inc., New York. Price \$2.50.

The story is given here of two women who during the World War engaged in various kinds of service at the front. They saw all and carried on with a bravery that sometimes seems to make light of danger. Actually, however, there is a note of earnest seriousness back of all the laughter and the writer holds no illusions as to the nobility of war.—G. W. B.

VITAL PEACE, by Henry Wickham Stead. The Macmillan Co. \$2.75.

HERE is a book on peace which will please altogether neither militarists nor pacifists of the extreme group. The former editor of the *London Times* and the *British Review of Reviews* accepts no doctrine of absolute pacifism, yet he wages battle valiantly for peace. And to peace itself he would give a broader content. It is not just non-war, but "constructive international helpfulness in a world beyond war." Such a conception he claims should challenge the ultimate resources of men in "adventuring for vital peace." An important thesis of the author is that nations cannot organize the world against war while they cling to "neutral rights," for there can be no neutrality when an aggressor nation threatens the peace of the world.—G. W. B.

POPULAR COMMENTARY on the International Sunday School Lessons, 1937. Fleming H. Revell Company, New York City. Edited by Eugenia Le Fils. Price, 90 cents.

Here is a low priced commentary on the Improved Uniform Series of lessons for 1937 which will meet a real need. The volume is small but remarkably comprehensive. There are special maps for each quarter. The lessons are well outlined and the notes, suggestive questions and other helps are well arranged.

THE GIST OF THE LESSON. By R. A. Torrey. Fleming H. Revell Company, New York. Price, 35 cents. Here is the thirty-eighth volume of a well-known "vest pocket" exposition of the Sunday school lessons for the year.

POEMS FOR DAILY NEEDS. An Anthology Compiled and Edited by Thomas Curtis Clark. Round Table Press, New York. Price, \$2.00.

In his own right, Thomas Curtis Clark is a remarkably gifted poet. He is also widely known as an anthologist and editor. The more than 300 poems included here are indeed "Poems for Daily Needs"—poems of challenge, consecration, faith, hope, love, home, happiness, friendship, patriotism, peace, devotion, prayer, thanks.

(Continued on page 44.)

Women and World Highways

(Continued from page 35.)

struggling farmer, "occupied" but not "gainfully" just as are millions of white women whose census classification is "housewife." And then there are the X. Y. Z's, those wives and mothers of the Negro masses, hundreds of thousands of them, in city tenements or country cabins, on relief or haunted by it: stumbling and perhaps falling over the torn-up boards, the tacks and splinters of life.

Wherever she may be on the stairway of life, the Negro woman does not escape the sharp tacks and pointed splinters of discrimination and prejudice. Her mother's chances for prenatal care are few. As a baby her own chance for life is only half that of the white baby; as she grows older it is only one third as good. Studies by the Metropolitan Life Insurance Company indicate that where health care is given to Negroes the death rates show a marked decrease, but such care is available to only a small section of the colored population. Her race forces her into the poorest section of the community, in most cases into the poorest schools. It limits her opportunity for making a living, it opens the way to insult and exploitation. She never knows when she may be refused the common rights of human beings—a meal in a restaurant, a seat on a bus or

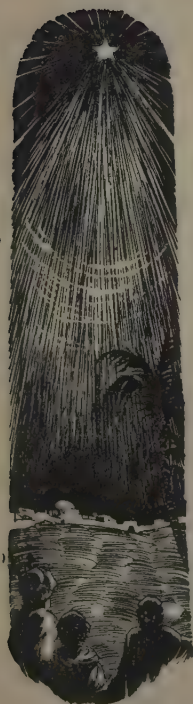
train, a bed in a hospital, a ticket to a concert, even a pew in church or an invitation to a summer school of missions.

Negro women are looking at the white American women in the churches today. Many of them know that we are studying the Negro in our societies this year. They are wondering what that study is going to mean to them. Some of them are frankly skeptical about it. They think we are ready to pay for and send missionaries to black people, but that when it comes to doing something that really cuts across our own notions of superiority our Christian impulse falters and breaks down. Are they right? What will *you* do to show them that your study is not an empty gesture?

The Negro mother says to her son, "Don't you turn back. Don't you set down on the steps 'cause you finds it's kinder hard. Don't you fall now—for I's still goin'." That, it seems to me, is also a message to those who are striving to conquer racial prejudice. Will you too start climbing, and not "turn back" because others won't come with you, or "sit down on the steps" because it's so desperately hard to make progress against age-old tradition, or even "fall" into prejudice against a whole race because you may be disappointed in some individual? Will you be able to look back a year from now, ten years from now, at the end of your days, and say that you are "still climbin'" up the stairs, that lead to truly Christian race attitudes?

A Negro Mother to Her Christmas-Born Baby Son

By Mabel Niedermeyer



You're such a tiny, tiny thing
Wrapped in your cotton shawl;
You came upon His birthday
Who brought peace, good will for all.

Like Him you, too, will suffer;
Men will sneer and turn aside;
They will scoff at you and hate you,
And your soul be crucified.

But I shall love you all the more . . .
I've traveled down that way.
O Lord of all—including us,
Grant strength for two, I pray.



"... And There Was Light"

By HOPE H. NICHOLSON*



A water carrier—One of the many ways in which empty oil cans are used in India

SOME of you may have read in WORLD CALL that I reverted to my childhood and after caring for twenty cases of diphtheria in hospital and several outside, I contracted the disease myself. Three and one-half months in hospital and among kind friends on the plains and later six weeks in the hills of South India have enabled me to make a complete recovery. In these days when every item of expense is so carefully budgeted I was very reluctant to go on furlough unless it was absolutely necessary. I have still two years of this term including the extra year we have all volunteered to serve. There are so many things to be done and so few to carry the load.

When I returned from furlough in 1931 we set two goals for improvement in building and equipment, the installation of running water and electric lights in the hospital. Three years ago friends from the railway community raised the money to put water in all the buildings on the compound. We were glad to see the last Standard Oil tin go—the chief equipment of the water carrier in the East.

In May, 1935, with great ceremony, the Bilaspur city electric light plant was opened. In the beginning they could furnish only enough electricity for street lights. They have now built a large power house and soon there will be enough current for all purposes. This simplifies our problem and obviates putting in a Delco system. The latter would have involved so much expense that we had given up the idea entirely.

Hope springs eternal in the human breast! When the first street light shed its beams abroad we again looked into the future and saw our hospital adequately lighted and the oil lanterns relegated to their proper place in some museum. Imagine our delight when a letter came from

*Doctor in charge of Jackman Memorial Hospital, Bilaspur, India.

Mrs. C. M. Jackman with a check to start our electric light fund. A more recent letter has brought the good news that other members of the Jackman family wish to share in this effort to "lighten" our work.

In the meantime the diphtheria germs had made my throat their abiding place although I had been given a prophylactic dose of antitoxin. During my illness the hospital staff, under the able leadership of Miss Burt, made an appeal to the people of Bilaspur and other friends and former patients. At a staff dinner, when I resumed my duties, one of the nurses presented a purse of 932 rupees. This fund has since grown to nearly Rs. 1,000.

In the beginning we hoped for lights only in the most necessary places. Through the interest and generosity of our friends both in America and in India we shall now be able to electrify the hospital and bungalow and also purchase a refrigerator, some fans, a cautery and other electrical equipment. How happy we are that our second goal is realized.

According to statistics 25,000 people die every year in India from snake bite or injuries inflicted by wild animals. Most of the cases occur in the villages and there is always a very high mortality as there is no one to do anything for them. Since the use of anti-venom has been introduced many lives have been saved. Government hospitals are required to keep a supply but as very few have cool places for storage it soon loses its potency when the temperature climbs to 120° F.

During my ten years in Bilaspur I had never had a case of snake bite brought to hospital until recently and then there were three in a short time. We were able to give them anti-venom and all recovered. One woman was brought nearly an hour after being bitten by a Russell's Viper. She was cold and nearly pulseless but in addition to the anti-venom she was given various stimulants and watched very carefully by the nurses during the night. The next day she again collapsed but prompt attention saved her life.

Our financial year closed in June. We have just completed one of the most difficult years in the history of the hospital both because of staff illness and financial worries. However it has been rich in fellowship and in the good will of the community. We begin this year full of high hopes and expectations. Our new class of nurses, most of whom have had some high school training, gives promise of being the best we have ever admitted. We have a loyal, enthusiastic staff. With His help and guidance we can go forward.

Christmas Gifts

Solve your Christmas gift problems by giving WORLD CALL subscriptions to your friends. A beautiful Christmas card bearing your name will be sent.

The Transformation of the Baloi

By Mrs. W. H. Edwards*

ABOUT twenty-four years ago a little boy of ten years came to Bolenge station from a strange region.

He had heard of a man called "Yesu" who could save people from evil—even from war between tribes that had always been enemies. So he followed the teacher who had ventured into his tribe to tell his people of this man "Yesu."

The little fellow enrolled in the inquirers' class for baptism; but although he passed "question day" because of his small size he was asked to wait another three months. He went to services and the special classes for inquirers, not missing one, until next question day. But still he was not much bigger than at first and the missionary again hesitated. But seeing the big tears of fear and disappointment from the first experience, the white man agreed on condition that the little chap still stay at the station for a time for further Christian care and teaching.

For at that time the Baloi were a wild and strong tribe practicing cannibalism on every occasion of rejoicing or sadness from time immemorial; and this was what the child had come from. In case of victory in battle, a feast was made from some of the conquered. In case of the death of a rich man, one or more of his own slaves comprised the main dish of the feast.

Just across the small stream, not more than 100 yards from the writer's door, are trees that have been the crosses for many convicts of the countryside in past times—whether convicted justly or not; for witchcraft sacrificed scores in those days. Even now one would be in danger of his life to cut one of those trees, for fear of disturbing those spirits. (Evil consciences working.)

But these are the hopeful signs to those with the story of the Cross of Christ, to see that any conscience is aroused to a sense of right and justice.

Today on our side of this stream is a beautifully laid out compound at the end of the Christian village that was once so wild and woolly. The compound consists of a central school of thirty of the best boys from the surrounding local schools under the care and instruction of a young graduate from the Christian Institute at Bolenge. A large church building occupies the center. A neat bungalow made of native materials commands a magnificent view across the open plain through which meanders the Ngiri River on its way to the Ubangi. Here the visiting missionary finds a restful place from time to time.

At the other end of the compound lives the district evangelist who was once the timid little boy baptized.

There are now 120 teachers and evangelists under his care and he is constantly out visiting the churches and schools of a region the size of the state of Indiana.

*Missionary to Africa.

Will You Also Help Before December 31st?

Over 500 are waiting for your answer. They have served faithfully. NOW THEY WAIT!

THEY ARE APPRECIATIVE:

"Your good letter with love offering for October received. We do thank you and our heavenly Father, whose servants you are. It helps with our living in this time of rising prices and rents, but with this help we keep going and are thankful. . . . We pray for you and coworkers daily."

ONE PERSON CARES:

"I again have in mind the 'Forgotten Man' and am enclosing my check for \$500.00. I can also sympathize with them, for I, too, have passed my days of activity and have nothing to look forward to in this life. 'But thanks be to God, who giveth us the victory through our Lord Jesus Christ,' we can look forward to the future."

Every church, every Sunday school, every aid society, every individual, is urged to send every dollar possible before our year closes December 31st.

2½% AND 8% PAYMENTS FOR 1936

should also be paid by December 31st. Do not let your certificate lapse and jeopardize your benefits.

New 2½% and 8% members should start January 1, 1937. HELP MAKE THE PENSION PLAN UNANIMOUS.

Send checks to

PENSION FUND :- P. O. Box 1635 :- Indianapolis, Indiana

Not by auto either, but by canoe and bicycle (when it is in repair). In this way, with the aid of the missionary visiting once in six months (or sometimes a year), the kingdom is being brought into lives in the Ubangi-Ngiri region.

They enroll at present about 2,000 Christians of self-supporting churches. Other large tribes farther upstream are yet untouched by Protestantism.

This District Center is one of a number in the making through which the Congo field is being leavened.

An Evangelistic Campaign

By Florine Cantrell*

FOR over two months last spring we held an evangelistic campaign in Zacatecas and Aguascalientes, Mexico, directed by Pilar Silva, our senior evangelist, assisted by two other evangelists, Luis Torres and Marcelino Medina and several others.

In only three of the villages did we have churches in which to hold our services, others were held in private homes. In La Hermita a friend allowed us to use a newly built stable. Those who were accustomed to having religious services in ornate temples, ceremoniously blessed before daring to offer praises to their Lord and Maker, were not a little scandalized

that we should undertake to make a sanctuary out of a stable. We averaged six days to each village.

As to results, one feels entirely incapable of judging, because sometimes what seems success is only outward action and where failures seem to be greatest, influence goes deepest. For example, in La Hermita there were forty confessions of faith, in El Durazno there were but two, but who wants to say which place received the greatest blessing?

In regard to opposition, there was plenty. With the exception of a few cases of fanatical groups, none of the opposing forces were open. A materialistic indifference was quite strong and hard to cope with. Since there has been so much anticlerical movement in the new six-year plan of the government and socialism in rural education, the Catholic church has had a revival of spirit, has become more active and the faithful are more carefully guarded, and many of those who so eagerly listened three years ago, turn a deaf ear now. But we were absolutely unmolested by the government. Our greatest opposing influence was that of unfaithful Christians. That was the greatest hindrance we met in all of our work—the hardest to meet and the most lamentable. In spite of hindrance, the Word of God was preached congregationally and individually. In spite of seeing any num-

ber of old Bibles covered with dust because of disuse, Gospel tracts torn to bits and strewn in the roads, there were a few eagerly accepted and read. From these few we are trusting in the promises of Him who sent us out, that much fruit will be born. The eagerness of some who desired to have evangelists and workers come oftener is comparable only to little children who are starved for a crust of bread, pleadingly and longingly begging for something that brings joy and peace. There is much to be learned from these children, these new Christians, as they begin to grow and develop. In Nogales one man with a large family, almost in rags, without any solicitation brought twenty pesos one night to the meeting explaining that it was a tenth of the cash received from his harvest for the last year. He wanted it to go to the building up of the Lord's Kingdom. Sometimes we are brought to shame by some of their expressions. One of the churches has been overshadowed by a spirit of noncooperation with other churches, and they were brought to see that they were in error (an error for which the church is entirely innocent). One of the men in his prayer earnestly pleaded with the Father that our churches in Mexico should be united and all be one "like the churches in the United States."

*Missionary in Zacatecas.

ALBERT SCHWEITZER

has written a new book

INDIAN THOUGHT AND ITS DEVELOPMENT

"With all our wealth of valuable, weighty, erudite books on Indian thought for scholars and students, we seem to lack a simple handbook which he who runs may read. This clear exposition should serve as a guide through the highways of Indian Philosophy not only for beginners, but for all who while probing perhaps more deeply in one or another direction would fain keep the main threads of its development in view. And for all who are already students of Dr. Schweitzer's philosophy, his reactions to that of India must be of extraordinary interest."—"The Hibbert Journal."

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Illustrated Booklet Sent Upon Request

Book Chat

(Continued from page 40.)

giving, contemplation and immortality. Preachers and other public speakers will keep this volume where it can be easily reached.

BROTHERHOOD ECONOMICS, by Toyohiko Kagawa. Harper and Brothers. \$1.50.

This volume is a development of the theme presented by the author in the Rauschenbusch Lectures of 1936. It is a typical Kagawa message, bringing together in his naïve manner the religion of the cross and the economic problems of our day. Much of Kagawa's charm lies in his rare combination of genuine humility and "cock-sureness." He has no doubts and speaks on all things with authority. He makes the most devastating statements with simple finality, as when he lumps off together and condemns in a single phrase the materialistic interpretation of life of communism and capitalism. The most characteristic feature of historic Christianity he holds to be the development of "brotherhood love." This he sees culminating in the Christian cooperative, an essentially spiritual movement. In the closing chapter Kagawa links together "brotherhood economics" and the hope for world peace which he says "will come only when the consciousness of redemptive love as manifested in the cross permeates the life of international economy through brotherhood love evidenced in the cooperative movement." G. W. B.

CHRISTMAS, An American Annual of Christmas Literature and Art. Augsburg Publishing House, Minneapolis, Minn. Gift Edition, paper cover, \$1.00; DeLuxe First Edition, cloth cover, \$2.00.

The sixth volume of this unique publication is, if anything, the loveliest of them all, with its sixty-eight pages replete with the best in Christmas literature and art. Full-page paintings and lithographs make this annual an attractive Christmas gift for young or old.

Summary of Service

National Benevolent Association

July 1, 1935—June 30, 1936

Children served in the Homes.....	790
Mothers aided in the Homes.....	49
Aged served in the Homes.....	258
Sick served in Valparaiso Hospital.....	417

Total receiving service.....1,514

Remaining in the Homes July 1, 1936

Children	506
Mothers	22
Aged	213
Patients in Hospital.....	8
Children under supervision.....	105

Total

Children's applications refused.....	769
Aged on waiting lists.....	19
Deaths in Homes for Aged.....	35
Deaths in Homes for Children.....	0
Children uniting with the church.....	59

New HARPER Books

Kagawa's Message to America

BROTHERHOOD ECONOMICS

By Toyohiko Kagawa

Here is the one book—and Kagawa's most important work—in which his social message is fully developed and preserved in permanent form. Its program of "brotherhood economics," finding practical expression in the Christian Cooperatives, is so clearly and forcefully outlined that this book cannot be overlooked by those who would build a better social order. \$1.50

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A constructive answer to the charge that religious education has turned from the teaching of the Bible. "I think it is the greatest contribution to an understanding of the Bible and the people out of whose lives it came that has ever been published."—Guy T. Wilson, Head of Department of Religious Education, Brigham Young University. \$2.00

MISSIONS TOMORROW

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"Destined to become the guidebook for future missionary thinking."—Religious Herald. \$2.00

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Gift Books



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By Henry Burton Sharman

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ROSES of BETHANY and LILIES of ARIMATHEA

By Edgar DeWitt Jones

Occasionally a sermon is preached of such universal emotional appeal and beauty of language that it becomes a classic. This book is such a sermon, bound in a special edition. \$0.50

HARPER & BROTHERS

Flashes

Given at Missionary Breakfast, International Convention, Kansas City

By P. D. Snipes

With apologies to Walter Winchell.

FLASH—LEOPOLDVILLE, BELGIAN CONGO

Records show that there are less than 800 Protestant missionaries in the Belgian Congo, and more than 2,500 Catholic missionaries there.

In 1930 each group had about 1,000 missionaries in the colony. The Protestants have lost 20 per cent while the Catholics have gained 150 per cent during the depression years.

FLASH—INDIANAPOLIS, INDIANA

The latest Year Book of the Disciples of Christ shows that only 1,762 of the total of 8,286 churches in the United States and Canada gave anything as churches through the U.C.M.S. to missions and benevolence in 1935. It also shows that on an average our American churches expended \$5,100 for current expense to every \$100 given to missions, benevolence, religious education—and everything else.

FLASH—WASHINGTON, D. C.

Statistics show that in 1932, the low ebb of the depression, ALL the American Protestants gave altogether for foreign missions just a bit over \$5,000,000. That same year the American people spent \$100,000,000 for chewing gum, \$405,000,000 for coffee, \$750,000,000 for cosmetics, \$850,000,000 for movies and \$3,600,000,000 for tobacco. For every \$1.00 given by church people for foreign missions, the American people spent \$700 for tobacco.

FLASH—BOLENGE, AFRICA

After spending two terms on the field a missionary reports that he has seen less than 100 of the more than 40,000 native Christians using tobacco in any form.

FLASH—NEW YORK CITY

The Christian and Missionary Alliance church with a membership in the United States and Canada of about 40,000 is supporting 500 missionaries in 21 foreign fields. Last year there were 8,103 baptisms. They are tithers and give as much for others as for themselves. If the Disciples were doing as much for missions in proportion to their members they would be supporting more than 19,000 missionaries instead of less than 200, and could literally send them to the ends of the world.

FLASH—BOLENGE, AFRICA

One evangelistic missionary and his wife, with native helpers, are trying to shepherd a flock of more than 12,000 Christians, as well as lead others to Christ.

Their field is about the size of the state of Missouri and has to be covered on foot, by bicycle and in dugout canoes. The motor launch has been tied up at the beach since January, 1933, because of lack of funds to buy gasoline.

FLASH—INDIANAPOLIS, INDIANA

Since 1931 only one new missionary has been sent out to your Congo Mission. Since that time that field has lost nine missionaries or more—two of them by death. Recruits are available for replacements but funds are lacking to send them out.

FLASH—WEMA, AFRICA

A Mission nurse has been giving treatments to 75 lepers in addition to hundreds of other patients. There are about 100,000 lepers in the Belgian Congo and no leper colony. They mix freely with everybody everywhere.

FLASH—LEOPOLDVILLE, BELGIAN CONGO

There are 8½ million natives and 18,000 Europeans and Americans in the Belgian Congo, and only four dentists. Their practice is limited primarily to the "whites." Have you ever had the toothache?

FLASH—KANSAS CITY, MISSOURI

We who call ourselves missionaries have been engrossed by human needs to be met and work to be done, and we have been handicapped by lack of means with which to meet those needs, but we are determined with God's help—and yours—to press on.

Children's Celebration at Asakusa

(Continued from page 28.)

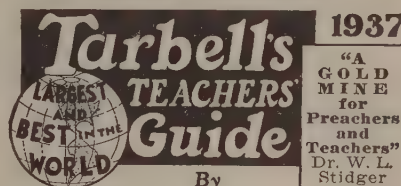
The Department of Home Affairs, Tokyo City, Tokyo Prefecture, and funds from abroad, have given support throughout the years. A fund of yen 60,000, raised largely from Illinois churches quite a few years ago, will be used in the near future for the erection of a much needed new building. The yen 30,000 proposed for the land will be raised in Japan.

This year one hundred child flowers have been cultivated in this nursery garden. The clinic has administered 15,000 treatments. Mr. Suzuka and Mr. Endo and a staff of efficient lady teachers have given much help to the needy, helpless folk of this section. What a joyous challenge to the ingenuity and talents of these teachers!

One day little Akio Adachi, who graduated this year from the nursery, the son of a primary school teacher—a non-Christian—proudly told Mr. Suzuka: "I teach

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my father and mother to pray every day, and when guests come I teach them to pray, too."

Station UCMS Broadcasting

(Continued from page 30.)

In Central Church, Indianapolis, Indiana, on October 24th, occurred the marriage of Dr. John H. Greist of Indianapolis and Miss Arvilla Huth of Rushford, Minnesota. Dr. Greist is the son of Mrs. O. H. Greist, state secretary of woman's missionary societies, and Mr. Greist.

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Unified Promotion, Inc., Disciples of Christ

Report of Receipts and Record of Distribution

July 1, 1936 to Sept. 30, 1936

States	Total Amount of Receipts ¹	Amount For Distribution On Percentage Basis ²	DISTRIBUTED ON PERCENTAGE BASIS TO						GIFTS ABOVE PERCENTAGE OF DISTRIBUTION		
			Chr. Unity	Colleges ⁴	Int. Conv.	Pension Fund	State Societies ⁵	U. C. M. S.	Ch. Ext. ⁶	Nat. City Church ⁷	Other Boards ⁸
Alabama	\$ 1,965.02	\$ 1,955.22	\$ 1.73		\$ 2.79	\$ 115.93	\$ 977.64	\$ 857.13			\$ 4.80
Arizona	114.64	114.64	.05		.02	8.34	34.48	71.75			
Arkansas	883.56	883.56	.72			60.78	329.00	493.06			
California, North ⁹	1,799.15	1,754.15	2.39		.27	141.09		1,610.40			45.00
California, South	4,365.88	4,155.94	4.45		11.00	391.34	845.60	2,903.55	3.80		206.14
Colorado	683.72	650.72	.19		1.46	6.99	55.11	586.97			33.00
Florida	651.93	641.93	.51		25.02	56.44	152.62	407.34	10.00		
Georgia	1,305.02	1,172.02	.44			96.47	413.69	656.42			133.00
Idaho, South	202.88	180.88				4.32	35.42	141.14			22.00
Illinois	5,785.68	5,717.75	14.62	\$ 351.54	4.17	298.17	1,046.84	4,001.41	8.62	\$ 3.84	48.78
Indiana	8,474.86	8,404.02	24.19	59.16	8.07	728.19	892.18	6,694.23	21.46	.60	512.12
Iowa	2,919.69	2,397.57	10.00	161.88	26.44	429.31	219.74	1,550.20	10.00		34.45
Kansas	3,571.14	3,519.06	2.70		1.83	370.84		3,143.69	17.63		425.67
Kentucky	4,812.01	4,386.34	3.04	96.56	4.00	243.95	426.95	3,611.84			
Louisiana ⁹	315.05	315.05				3.65	35.05	276.35			
Maryland, Delaware & District of Columbia	2,771.20	1,628.10	.35	167.45	17.42	65.99	318.82	1,058.07			1,143.10
Michigan ⁹	2,801.54	781.54	3.58	52.29	.57	32.19	201.47	491.44	10.00	10.00	2,000.00
Minnesota ⁹	212.46	208.58	1.89	.03		19.96	40.53	146.17	1.88		2.00
Mississippi ⁹	446.48	446.48	.53			64.63		381.32			
Missouri	4,256.99	4,161.99	14.89		5.13	546.60		3,595.37			95.00
Montana	246.97	242.57				18.84	74.69	149.04	4.40		
Nebbraska	1,782.20	1,671.20	2.18	38.29	1.38	126.75	392.26	1,110.34			111.00
Nevada											
New England	211.01	156.01				1.82		154.19			55.00
New Mexico ⁹	82.37	82.37	.03			.50	3.54	78.30			
New York & New Jersey	1,439.14	1,430.14	5.68	4.64	4.05	175.05	271.43	969.29		4.00	5.00
North Carolina	1,664.80	1,652.04	.87	140.94	1.06	72.48	376.91	1,059.78			12.76
North Dakota	7.76	7.76						7.76			
Ohio	6,788.83	6,505.13	21.86	23.29	5.07	751.40	643.62	5,059.89	33.25	62.00	188.45
Oklahoma	2,826.26	2,826.26	2.15		.23	183.73	610.25	2,029.90			
Oregon	1,429.62	1,424.62				189.74		1,234.88			5.00
Pennsylvania	2,694.39	2,528.73	2.94	69.70	5.92	226.20	328.61	1,895.36	10.66		155.00
South Carolina	129.22	129.22		.41		3.83	66.82	58.16			
South Dakota	18.09	18.09						18.09			
Tennessee	1,527.36	1,513.56	1.74		.56	95.76		1,415.50	9.75	4.05	
Texas	6,840.25	6,466.95	6.77		4.68	730.10	1,061.68	4,663.72			373.30
Utah	16.40	16.40						16.40			
Virginia	4,239.29	3,688.29	.47	353.09	1.32	31.61	552.38	2,749.42			551.00
Washington & North Idaho ⁹	2,628.73	2,583.23	2.31		5.81	195.46		2,379.65	10.00		35.50
West Virginia ⁹	1,194.77	1,194.77	.17	9.01	.01	57.50	154.40	973.68			
Wisconsin	85.90	85.90				2.77	63.60	19.53			
Wyoming	62.82	62.82				3.32	10.35	49.15			
Canada	482.94	482.94	.06			41.60		441.28			
Totals	\$84,741.02	\$78,244.54	\$133.50	\$1,528.28	\$138.28	\$6,592.64	\$10,640.68	\$59,211.16	\$156.45	\$84.49	\$6,255.54

¹This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.

²The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.

³The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.

⁴The State Society or the college column is left blank where they are not cooperating.

⁵By common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.

⁶The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.

⁷"Other Boards" means state society, college, International Convention, Pension Fund and United Society.

⁸The reports for Louisiana, Michigan, Minnesota, New Mexico, and West Virginia are incomplete.

Gist of the Lesson 1937

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PARISH PAPERS

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The Missionary Register

Missionaries Returning From the Field

W. E. Gordon, India, SS. "Montcalm," Canadian Pacific Line, November 29, St. John. Dr. and Mrs. Victor C. Rambo, India, SS. "President Lincoln," December 12, Los Angeles. Home address, 520 Yale Avenue, Los Angeles, California.

Death

J. B. Holroyd, father of Howard Holroyd, Mexico, October 9, 1936, Steubenville, Ohio.

Missionaries Going to the Field

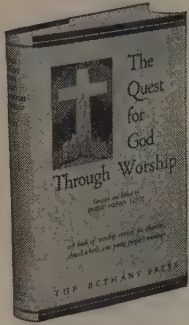
Miss Ruth Leslie, Mexico, November 17, 1936.

Honor Roll

Many churches lack only a few subscriptions in order to be on the WORLD CALL Honor Roll, December 31, 1936. There is still time to achieve this through a little effort.

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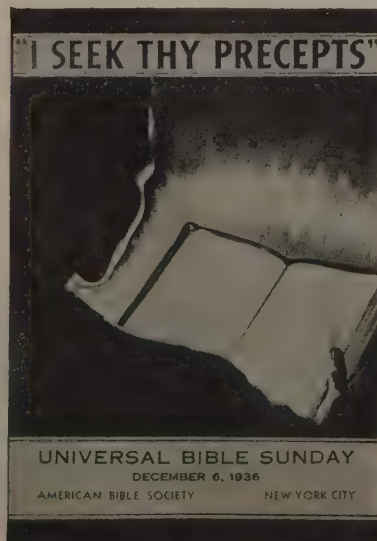
Speaking of Peace

By Ruth I. Mitchell*

IT HAS been very gratifying to me to see the amount of space given in WORLD CALL to the topic World Peace. I think it is a very vital issue and one of the greatest things missionaries can help to establish. We have come to preach the good tidings, "Peace on earth, good will toward men." There are thousands, nay millions in India today waiting to hear it. God grant that we may give this message as Christ would have it given, remembering constantly in our teaching his warning to those who take the sword, and to the man who may gain the whole world but lose his own soul. I am glad to see that the number of those aligning themselves against the institution of war is rapidly increasing. As Christians—the basis of whose faith is love, humility and self-sacrifice—how can we sanction war based on hatred, pride and self-glorification which openly and with public approval breaks all the Ten Commandments and most especially that precious one, "You shall love one another, even as I have loved you."

I am still in the student class as I labor to master this language and I am glad so many students think with me in regard to outlawing war. My feeling is even stronger now than when I left America. I knew some very fine folks there from foreign lands and I have met more this last year who demand my respect and admiration to such an extent that the thought of them or their brothers being shot down by my brother or friends or the culture that has built these fine characters being destroyed in order that I may hold my head higher, is most repulsive. Being in India where it does happen and having just finished reading the book, *Forgive Us Our Trespases*, I have been thinking concerning the power of non-resistance and wondering if too often we haven't forgotten whom it is we have believed. That His triumph was in defeat.

*Missionary to India.



UNIVERSAL BIBLE SUNDAY
DECEMBER 6, 1936
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The Last Page

Don't Get Fooled

"Some folks uses big words de same as a turkey spread his tail feathers," said Uncle Eben. "Dey makes an elegant impression, but dey don't represent no real meat."

Lion Heart's Bugaboo

"Papa, when you see a cow ain't you afraid?"

"Of course not, Evelyn."

"When you see a great big worm ain't you afraid?"

"No, of course not."

"When you see a horrid, monstrous bumblebee ain't you afraid?"

"No, certainly not!"

"Ain't you afraid when it thunders and lightnings?"

"No, no, you silly child."

"Papa, ain't you afraid of nothing in this world 'ceptin' mamma?"—*Pathfinder*.

A little girl sitting in church watching a wedding suddenly exclaimed:

"Mummy, has the lady changed her mind?"

"What do you mean?" the mother asked.

"Why," replied the child, "she went up the aisle with one man and came back with another."—*Atlanta Constitution*.

Runs Cold Too

NBC: "I read in the paper that science has discovered that singing warms the blood."

CBS: "He must be right. I've heard singing that has made my blood boil."—*Pathfinder*.

Fine Idea Sold—Maybe

Applicant: "Do you need another man on your job here?"

Foreman: "Naw, I got so many men now I can't even remember their names."

Applicant: "Then give me the job of keeping a record of them."—*Pathfinder*.

A publicity expert needs, of course, to be also an expert in psychology. "A boy got aboard an excursion steamer. Every bench and camp chair was occupied. The boy devised a trick.

"Seen the whale?" he began to ask the excursionists near him; "tied to the pier on the other side?"

"His whale story was laughed at. But he kept on repeating it. Gradually, one by one, the passengers got up and crossed over.

"The boy got a seat. Soon he could have had a hundred seats. For the whale story had at last got in its work. Everybody had hurried off so as not to miss the whale.

"He sat alone for some time. Finally he hopped up and rushed to the other side of the boat, muttering, 'Maybe there is a whale there, after all.'"

The First Christmas Tree

Bethlehem, Bethlehem,
Centuries ago,
When your saplings grew to strength,
Did the others know
What a sacred destiny
Waited for one favored tree?

Bethlehem, Bethlehem,
Time shall never dim
Glory that a tree of yours
Early sheltered Him.
Blessed tree, allowed to give
So that Mary's Babe might live!

Answer, Tree, was it not worth
Life to serve the Lord of earth?
Holy fate, to be the manger
To receive the Heavenly Stranger!

—*Elinor Tennen*

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
None but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!

My how and when Thou will not heed,
But come down thine own secret stair,
That Thou mayst answer all my need—
Yea, every bygone prayer.

—*George McDonald*.

Electricity Needed

Freddie was giving his lady friend a long discourse on his family history.

"My grandfather," he said, "was just a poor, hard-working London clockmaker. When he died, a few years ago, he left all his estate, which consisted of 200 clocks, to my father."

The girl smiled.

"How interesting!" she said. "It must have been real fun winding up his estate."

—*Philadelphia Inquirer*.

Not Fair

Husband: "Darling, what has happened? Why have you got that plaster over your eyes?"

Wife: "Plaster? That's my new hat."
—*Selected*.

Young Adelaide's mother called downstairs to know why that young woman was doing her scales at such breakneck speed.

"I'm trying to get my hour's practice done in half an hour," the child replied.
—*Chicago News*.

"Do you see this diamond ring? Well, it belonged to a millionaire."

"Why, who?"

"Mr. Woolworth."—*Witt*.

Motorist's Prayer

Dr. Frederic S. Fleming, rector of Trinity Church, distributed recently to his congregation a card entitled "The Motorist's Prayer":

"Grant me a steady hand and watchful eye, that no man shall be hurt when I pass by.

"Thou gavest life, and I pray no act of mine may take away or mar that gift of thine.

"Shelter those, dear Lord, who bear me company, from the evils of fire and all calamity.

"Teach me to use my car for others' need, nor miss through love of speed

"The beauties of thy world; that thus I may with joy and courtesy go on my way."

"Aunt Sue, if you had your life to live over again, what would you do?"

"I'd get married before I had sense enough to decide to stay an old maid."—*Exchange*.

Wrecking Lot's Car

Nolan Lewis, now minister at Bethesda, O., tells that he was reading the Bible to his small son and came to the passage, "Lot's wife looked back and turned into a pillar of salt."

"Just like a woman," the boy nodded wisely, then added scornfully, "I don't suppose she'd been driving very long."

Correct

The lesson was concerning the afflictions of Job and his wonderful patience.

"And now," said the superintendent, at the close of the lesson, "who can tell what condition Job was in at the end of his life?"

"Dead," answered the boy in the back seat.—*The Front Rank*.

The Gay Romans

On his tour of an English district an inspector of city high schools came before a class of girls. He wrote on the blackboard, "LXXX." Then, peering over his spectacles at the good-looking girl in the first row, he asked:

"Young lady, I'd like to have you tell me what that means."

"Love and kisses," the girl replied.—*Washington Labor*.

Among the guests at a reception was a distinguished man of letters. He was very grave and somewhat taciturn. One of the ladies present suggested to the hostess that he seemed to be out of place at such a party.

"Yes," replied the hostess with a bright smile, "you see he can't talk anything but sense."

DECEMBER
IS THE TIME

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Loyalty to Victory Remittances

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CHRISTMAS

GREETINGS



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A MERRY CHRISTMAS

and a

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Every dollar invested in Church Extension Annuity Bonds goes immediately into the work of helping to build (or save) churches for the Disciples of Christ.

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When you give to the National Benevolent Association you are giving to one thousand needy old people and children. . . .

What more fitting Christmas gift could you make than a substantial offering in their behalf?

Here Is an Abandoned Baby—

The neighbors heard a faint, persistent cry in an empty house. They found a three-week-old baby, the spark of life almost extinct. A Home of the N. B. A. was opened, loving care extended, and to-day the child is a romping, healthy boy of two.

Here Is a Destitute Mother—

She faces the world alone, her two small children tugging piteously at her skirts. She cannot leave them even to seek work. A Home of the N. B. A. receives the children and gives work to the mother, thus keeping the family together until the home can be reestablished.

Here Is an Orphan, Ten-Year-Old Boy—

Left alone in the world, he is eager to see the bright lights. The "gang" has a lure for him. He is standing at the crossroads.

A Home of the N. B. A. throws its protecting arms about him and a Christian citizen is saved for society.

Here Is a Homeless, Aged Couple

All their life savings wiped out in the swirl of an economic flood, too old to gain work in a competitive society, they face the prospect of seeking public charity. The doors of a Benevolent Home swing open, and they find the meaning of Christian love in its deepest sense.

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to the work of the
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